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DISCOURSE OF SEÑOR DONOSO CORTES,

MARQUIS OF VALDEGAMA, ON BEING RECEIVED MEMBER OF THE ROYAL SPANISH ACADEMY OF THE LANGUAGE.

ON the 16th of March, 1848, was celebrated, in presence of an immense concourse of people, the reception of Señor Donoso Cortés, marquis of Valdegama, as member of the Royal Spanish Academy of the Language. At two o'clock arrived the duke of Valencia (General Narvaez), president of the council of ministers, the Señores Sartorius, Bravo Murillo, and Boca de Togores, ministers of state, public instruction, and marine. Amongst the company present, were Señores Pidal, Breton de los Herreros, General Pezuela, &c., &c. Sr. Martinez de la Rosa, perpetual director of the academy, yielded the presidential chair to the duke of Valencia, who opened the session. After the secretary, Sr. Don Juan Nicasio Gallego, had read aloud the act which admitted Sr. Donoso Cortés as member, the latter replied by the following magnificent discourse; at the termination of which he received, from the hands of the duke of Valencia, the gold medal of the academy, and the session concluded.

The above is extracted from a Madrid newspaper, *El Faro*, of the 18th of April last; and upon reading the discourse, which is published immediately afterwards, we were struck with several circumstances in connection with it: 1st, with the subject of the discourse, which was—"*The Bible*—in its influence upon literature;" 2dly, with the eloquence of the discourse itself, its enthusiasm and originality; 3dly, with the profound attention and pleasure with which this

discourse of two hours duration was listened to, by these generals, senators, grandees—in short, by all this immense concourse, who, according to most accounts transmitted to us, would appear to have little time or inclination to listen patiently to a speech of this length, turning upon subjects purely literary and totally disconnected with politics. But 4thly, and lastly, we were struck with the fact, that in Catholic Spain, "priest ridden Spain," Spain, where, according to most Protestant writers, and chiefly the romantic Mr. Borrow, the Bible is a sealed book, prohibited to laymen, such a discourse should not have excited profound astonishment. When that zealous missionary could find no other way of circulating the Bible in a benighted land, than by dropping it in robbers' caves, or in the tents of his friends, the gypsies, conceive such a daring act as this of Sr. Donoso Cortés, formerly the queen's own private secretary, who ventures, in defiance of priestcraft, to pronounce such a discourse in the presence of her majesty's ministers, courtiers, senators and deputies! How, one would think, they must have looked their surprise at each other! The Bible influencing all Spanish, and English, and Italian literature! English literature—that, one might conceive—but the literature of dark-deluded Spain, where it is not even permitted to be read! it must have appeared the height of absurdity. General Narvaez, we think, must have looked over his shoulder at General Pezuela, and with a shrug asked what the orator was talking about. And indeed we cannot help thinking that in Protestant England, if upon some such occasion such a speech had been delivered by Lord Brougham, for example, in presence of Lord Palmerston, the duke of Wellington, Sir Robert Peel, and various peers and honorable M. P.'s, their lordships might possibly have been rather astonished, and might even have indulged in some supercilious remarks upon the occasion. But no—here we read of nothing but "rapt attention"—"immense applause"—and then an answer is returned by the celebrated Martinez de la Rosa, pure, classic, elegant, and just as enthusiastic about this unknown book as the new member.

Struck with these reflections, we have ventured to translate this discourse into English; premising, however, that it must be read with the understanding that its object was purely literary, and in this we think consists its great merit. Spoken as a religious essay, it would have been less remarkable, and even some faults might have been found with it. The daring parallel towards the end, drawn between Œdipus and the Jewish people, might, in spite of the good faith and earnest eloquence in which it was spoken, have been open to criticism. His enthusiasm for "the fairest half of creation," might have been objectionable, as forming part of a theme for a religious discourse: and yet we think that in the eyes of all Catholics, his beautiful episode upon the Blessed Virgin, would plead as his excuse for much greater faults.

One remark more, and we shall leave Sr. Donoso Cortés to speak for himself. Our readers will observe, in the course of this speech, several expressions such as "an oppressive aristocracy"—"tyrannical kings"—"the liberty of the people owing to Christianity"—"no true religion where the freedom of the people does not exist," &c. And all this in presence of the "despotic Narvaez," as he is styled in various periodicals. And yet, instead of sending this bold orator to *Ceuta*, what does the despot do? applauds loudly, and bestows upon him the gold medal of the academy.

Facts are stubborn things; and judging from these facts, we should infer, 1st, that the Bible is read in Spain, if not, as Sr. Donoso says, "every day, every night, and every hour," yet that it is read, understood and appreciated; and 2dly, that the duke of Valencia may be less "despotic" than his enemies give him credit for.

DISCOURSE.

Gentlemen:

Called by your election to fill the vacancy left in this academy, by an individual illustrious for his wisdom, celebrated for the acuteness and fertility of his genius, deserving of eternal and honorable remembrance for his learning and science,* what can be said worthy of so eminent a writer or of so noble an assembly, by one so poor in fame and in genius as I am? Placed in so difficult a position, it has seemed to me expedient to choose for the theme of my discourse a lofty subject, which, by captivating your attention, may force you to withdraw your eyes from me, and to fix them upon its great majesty and sublimity.

There is a book, the treasure of a nation, which has now become the fable and the reproach of the world, though in former days the star of the east, to whose pages all the great poets of the western world have gone to drink in divine inspiration, and from which they have learned the secret of elevating our hearts and transporting our souls with superhuman and mysterious harmonies. This book is the Bible—the Book of books. In it Dante saw his terrific visions; from it Petrarch learned to modulate the voice of his complainings; from that burning forge the poet of Sorrentum drew forth the splendid brightness of his songs. Without it, Milton would not have viewed woman in her first weakness, man in his first error, Satan in his first conquest, God in his first frown; nor would he have related to the world the tragedy of Paradise, nor chaunted in tones of sorrow the evil fate, the sad doom of the human race. And to speak of our own Spain. Who taught the great master, Fray Luis de Leon, his simple sublimity? From whom did Herrera learn his lofty, commanding and vigorous intonation? Who inspired Rioja with those mournful lamentations, full of pomp and majesty and replete with sadness, which he let fall over the dried up fields, and over the parched hills, and over the ruins of empires, like a funeral pall? In what school did Calderon learn to soar up to the eternal mansions, as upon the wings of the wind? Who placed before the eyes of our great mystical writers the dark abysses of the human heart? Who put in their lips those holy harmonies, those tremendous imprecations, those prophetic denunciations, those bursts of sublimity, and those sweet accents of burning charity and of chaste love, with which, while at one time they struck terror into the conscience of the sinner, at another they raised to extatic rapture the pure souls of the just? Suppress the Bible in imagination, and you suppress all that is beautiful and noble in Spanish literature; or at least you strip it of its sublimest outpourings, of its richest ornaments, of its proudest pomps, of its holiest magnificence.

In the Bible are written the annals of heaven, of earth, and of the human race. In it, as in the Divinity itself, is contained that which was, which is, and which is to come. In its first page is recorded the beginning of time and of all things—in its last, the end of all things, and of time. It begins with Genesis, which is an idyl; it finishes with the Apocalypse of St. John, which is a funeral hymn. Genesis is beautiful as the first breeze which refreshed the world, as the first flower which budded forth in the fields, as the first tender word which humanity pronounced, as the first sun that rose in the east. The Apocalypse is sad, like the last throb of nature, like the last ray of light, like the last glance of the dying; and between that funeral hymn and that idyl, we behold all generations pass, one after another, before the sight of God; and one after another, all nations. The tribes go with their patriarchs; the republics with their magistrates; the monarchies with their kings; the empires with their emperors. Babylon passes with her abominations; Nineveh with her splen-

* His Excellency Senor Don Francisco Javier de Burgos.

dor; Memphis with her priesthood; Jerusalem with her prophets and temple; Athens with her arts and her heroes; Rome with her diadem and with the spoils of the world. Nothing remains but God. All the rest passes and dies, as passes and dies the foam that rises on the crest of the waves.

There all catastrophes are related or predicted, and therefore immortal models for all tragedies are to be found there. There we find the narration of all human griefs; and therefore the Biblical harps resound mournfully, giving the tone to all lamentations, and to all elegies. Who will again moan like Job, when, driven to the earth by the mighty hand that afflicted him, he fills with his groanings and waters with his tears the vallies of Idumea? Who will again lament as Jeremiah lamented, wandering around Jerusalem, the abandoned of God and men? Who will be mournful and gloomy, with the gloom and the mournfulness of Ezekiel, the poet of great woes and of tremendous punishments, when he gave to the winds his impetuous inspiration, the terror of Babylon? Who shall again sing like Moses, when, after crossing the Red sea, he chaunted the victory of Jehovah, the defeat of Pharaoh, the liberty of his people? Who shall again chaunt a hymn of victory, like that which was sung by Deborah, the sibyl of Israel, the amazon of the Hebrews, the strong woman of the Bible? And if from hymns of victory you pass to hymns of praise, what temple shall ever resound like that of Israel, when those sweet harmonious voices arose to heaven, mingled with the soft perfume of the roses of Jericho, and with the aroma of oriental incense? If you seek for models of lyric poetry, what lyre shall we find comparable to the harp of David, the friend of God, he who listened to the sweet harmonies and caught the soft tones of the harps of angels! or to that of Solomon, the wisest and most fortunate of monarchs, the inspired writer of the song of songs; he who put his wisdom into sentences and proverbs, and finished by pronouncing that all was vanity? If you seek for models of bucolic poetry, where will you find them so fresh and so pure as in the scriptural era of the patriarchate, when the woman and the fountain and the flower were friends, because they were all united, and each one by itself the symbol of primitive simplicity, and of candid innocence? Where shall we find but there those pure and chaste sentiments, and the glowing modesty of wedded life, and the sweet mysterious fragrancy that surrounded the patriarchal families?

And thence it is, gentlemen, that all great poets, all who have felt burning within their breasts the inspiring flame of the muses, have run to quench their thirst at the scriptural fountains of ever-living waters; now forming impetuous torrents, now wide and deep rivers—at one time thundering cascades and boiling currents—at another, tranquil lakes and peaceful reservoirs.

A prodigious book that, gentlemen, in which the human race began to read, thirty-three centuries ago, and although reading in it every day, every night, and every hour, have not yet finished its perusal. A prodigious book that, in which all is computed before the science of calculation was invented; in which without the study of languages, we are informed of the origin of languages; in which without astronomical studies, the revolutions of the stars are computed; in which without historical documents, we are instructed in history; in which without physical studies the laws of nature are revealed. A prodigious book that, which sees all and knows all; which knows the thoughts that arise in the heart of man, and those which are present to the mind of God; which views that which passes in the abysses of the sea, and that which takes place in the bosom of the earth; which relates or predicts all the catastrophes of nations, and in which are contained and heaped together all the trea-

sures of mercy, all the treasures of justice, and all the treasures of vengeance. A book in short, gentlemen, which, when the heavens shall fold together like a gigantic scroll, and the earth shall faint away, and the sun withdraw its light, and the stars grow pale, will remain alone with God, because it is his eternal word, and shall resound eternally in the heavens.

You see, gentlemen, what a free and extensive field is opened here for human investigation. Obliged however by the purely literary nature of this illustrious assembly, to consider the Bible only as a book which contains the poetry of a nation worthy of everlasting remembrance, I shall limit myself to pointing out something of the much that might be said, in regard to the causes which may serve to explain its powerful attraction and resplendent beauty.

Three essentially poetical sentiments exist in man; the love of God—the love of woman—and the love of country; the religious, the human, and the political sentiment. For this reason, wherever the knowledge of God is darkened, wherever the face of the woman is veiled, wherever the people are captive or enslaved; there, poetry is like a flame which for want of fuel exhausts itself and dies out. On the contrary, wherever God reigns upon his throne in all the majesty of his glory, wherever woman rules by the irresistible power of her enchantments, wherever the people are free, there, poetry has modest roses for the woman, glorious palms for the people, and splendid wings with which to mount up to the loftiest regions of heaven.

Of all the nations whose lot fell on the other side of the cross, the Hebrew is the only one which had the certainty of the existence of God; the only one which discovered the dignity of woman; the only one which always saved its freedom amidst the great disasters of its stormy existence. Turn your eyes to the east, to the west, to the north, or to the south, and no where else will you see God, or woman or the people; in no region bathed by the rays of the sun, whether we go to the furthest limits of the sea, or to the uttermost confines of the earth. Under a religious point of view, all nations were idolators, Manicheans or pantheists. The idea of a God, consubstantial with the world, spread over all nations in the primitive ages, had its origin in Hindostanic regions. The existence of a God, the principle of all good, and of another, the principle of all evil, forming contrast and opposition to him, was an invention of the Persian priests; while the Greek republics were the models of idolatrous nations. The god of Hindostan was condemned to eternal repose—that of the Persians to absolute impotence—and the Greek deities were men.

As regards woman, she was condemned in every zone of the world, to political and civil ostracism, and to domestic slavery. Who could recognize in that slave, her forehead bowed under the weight of a tremendous and mysterious malediction, the fairest, the softest and most delicate being in creation, in whose divine countenance the divinity is painted, heaven reflected, and where angels may view themselves? In fine, gentlemen, if you seek a free people, a people having any knowledge of human dignity, you will find no other in any part of the world elevated to such majesty, raised to such a lofty eminence. In vain will you search amongst those marvellous Asiatic empires, which falling one over the other, came to the ground with fearful and loud-resounding ruin. In vain will you seek it in the land of the Pharaohs, where rise those gigantic sepulchres, whose foundations were cemented with the sweat and the blood of conquered nations, and which publish with mute and terrible eloquence that these vast solitudes were once the habitations of generations of slaves. And if, turning our eyes from oriental nations, we look towards the west, what do we see in the Greek republic, but proud aristocracies or tyrannical oligarchies? What did

Sparta become, Sparta, seat of empire of the Doric race, but an oriental city, ruled by its conquerors? What did Athens become, the heroic, the democratic, the polished, the country of gods and heroes, but a city inhabited by an enslaved people, and by a proud and vain aristocracy, who only did not call themselves the people, because the people were nothing?

Let us now come to the Hebrew people; but first, let us speak of their God, since his name is written in imperishable characters, on every page of their history. His name is Jehovah, his nature spiritual, his intelligence infinite, his freedom complete, his independence absolute, his will omnipotent. The creation was an act of his free and sovereign will. What he created by his power, he maintains by his providence. He maintains the stars in their orbits, the earth in its axis, the sea in its channels. The nations forgot his name, and he withdrew his hand from the nations, and the human understanding became suddenly enveloped in eternal night; and then he chose from amongst them all a people, and called them to himself, and opened their understanding, so that they might understand; and they understood, and adored him on bended knees, and walked in his ways, and obeyed his commands, and placed themselves under his hand full of vengeance and of mercy, and executed the charge he gave them to be the instrument of his inscrutable designs;—and they were the light of the earth.

Alone amongst all other nations, chosen and governed by God, the Hebrew nation is also the only one whose history is a hymn without end, in praise of the God who conducts and governs it. Apart from all human societies, it was alone, alone with Jehovah, who speaks to it by the voice of his prophets and of his priests, and to whom it answers with canticles of praise for ever resounding on the chords of the lyre. From the majestic unity of God, the Hebrew songs derived their pure simplicity, their noble majesty, and their incomparable beauty. What is Grecian simplicity, that miracle of art, when compared with Hebrew simplicity, with the simplicity of the predestined people, who saw in heaven one only God, in humanity only man, and on the earth one only temple? How could they fail to have this wonderful simplicity, a people whose whole learning was comprised in one word, which the earth pronounced with the voice of its hurricanes, the sea with the hoarse roar of its magnificent thunderings, the birds in the soft tones of their melodies, the winds with the voice of their groanings?

That which characterizes the Hebrew people, which distinguishes them from all the people of the earth, is their perfect nothingness, their utter annihilation before God. For the Hebrew people, every thing that has life and motion, bears the impress and is the token of his omnipotent majesty, which to them shines forth in the cedar of the mountains, as in the lily of the vallies. Each one of the words of Jehovah formed an epoch in their history. The promised land is pointed out to them by the finger of God; and he promises them that from their race shall come the Holy One whom he announced in Paradise in the days of the Adamites, as the redeemer of the world, and the king and lord of all nations. This is the era of the promise, and corresponds with that of the patriarchs. But abandoning the ways of the Lord, they raised idols in the wilderness, and fell into horrible superstitions, and worshipped false gods; and then the Lord announced to them disturbances, wars, captivities, great and stormy whirlwinds, the ruin of the temple, the razing to the ground of the walls of the holy city, and their own dispersion over the whole face of the globe. This is the epoch of the threat. At length arrives the hour of the fulness of time, and the star of Jacob appears in the east—and the bloody sacrifice is consummated on Calvary—and the temple falls—and Jerusalem is levelled with the ground—and the

Jewish people are scattered over the world. This is the period of the punishment.

Thus you see, gentlemen, that the history of the Jews forms a religious drama, composed of a promise—a threat—and a catastrophe. The promise was heard by Abraham, and by all the patriarchs: the threat, Moses heard—and the prophets heard it: the catastrophe, we all behold it. The authors of this appalling tragedy live. The God of Israel lives; he who did such mighty things for the perpetual instruction of nations. That unfortunate people yet exist, who dared to raise a blind and angry hand against the face of their God; and who now wandering through the world, relate to all nations their past glories, and their present humiliations.

While it is an undoubted fact that the explanation of their history is in the divine word, it is no less evident that there is an admirable correspondence between the vicissitudes of their poetry, and the revolutions of their history. The first word of their God is a promise: the first period of their history the patriarchate, while the first songs of their muse relate to the people the promise of God, and declare to Jehovah the hopes of the people. The religious and social office of Jewish poetry in those primitive times, was to make peace and to form a covenant between the divinity and man; the messengers of this peace being on the part of man, his profound adoration; on the part of God, his infinite mercy. Nothing can compare with the enchantment of the scriptural poetry which corresponds to this period. The patriarch is the type of simplicity and innocence. Rather than a man incorruptible and just, he is a child without the stain of sin; and for this reason he often hears those soft and heavenly accents in which God calls him to himself; for this reason he receives the visits of angels. Rather than the upright man who walks joyously in the ways of the Lord, he is an inhabitant of heaven, who wanders sadly through the world, because he has lost his way, and still remembers his country. His only father is his God; the angels are his brothers. The patriarchs were then, as the apostles have since been, the salt of the earth. In vain would you search through other parts of the world in these remote times, for men poor in spirit, rich in faith, soft and simple of heart, modest in prosperity, resigned in adversity, innocent in their lives, and honest and peaceful in their habits. The treasure of these peaceful virtues shone alone in the solitary tents of the scriptural patriarchs.

Strangers in the land of Pharaoh, the Hebrew people forgot their God in later times, and stained their holy customs with the abominations of the Egyptians; gave themselves up to superstitions and auguries in that land of omens and superstitions; and at the same time exchanged their God for idols, and their liberty for servitude. The hand of a man directed by a superhuman power drew them thence by force; the hand of the greatest amongst the prophets of Israel and the greatest amongst the children of men. It has been related of many, that they have gained the mastery over nations and founded their dominion at the sword's point; of Moses alone it is related that he founded an undisputed dominion by the mere force of his word. Cyrus, Alexander, Mahomet, carried death and desolation through the world, and were only great, because they were homicides. Moses turns away his face, filled with horror at these bloody battles, and enters into Abraham's bosom clothed in white garments and bathed in pacific splendors. The founders of empires and principalities, of whose names history is full, laid the foundations and confirmed the basis of their power by the aid of strong armies and of fanatical multitudes. Moses stands alone in the deserts of Arabia, surrounded in a gigantic mutiny by 600,000 rebels; and with these 600,000 rebels, thrown prostrate to the earth by his sovereign will, he builds up a great empire and a vast principality. All known philoso-

phers and legislators have been in regard to intelligence, the descendants of former legislators and more ancient philosophers. Lycurgus is the representative of Doric civilization; Solon of the intellectual culture of the Ionians; Numa Pompilius represents Etruscan civilization; Plato descended from Pythagoras; Pythagoras from the priests of the east. Moses alone is without predecessors. The Babylonians, Assyrians, Egyptians and Greeks, were oppressed by kings; and he founded a republic. The temples raised on the earth were filled with idols; and he traces the plan of a magnificent sanctuary, the silent and lonely palace of a tremendous and invisible God. Men were subject to each other. Moses declares that his people are subject to God alone. His God governs their families by the ministry of paternity; the tribes by the ministry of the old men; the holy things by the ministry of the priests; the armies by the ministry of his captains; and the whole republic by his omnipotent word which the angel of God delivered to the ear of Moses, on the smoking summit of the mount, which quaked at the presence of him who made it, and trembled in its vast foundations, and gave forth thunderings, crowning itself with lightnings.

With the patriarchs concludes the epoch of the promise, and with Moses begins the era of the threat. Along with the word of God, a sudden change takes place in the aspect of his people, and the Hebrew poetry spontaneously conforms itself to this new aspect and to this new word. God has changed from the father to the lord—the people from children to slaves. God takes away their liberty as a punishment for their prevarications, and as the price of their ransom. "I am your God, and ye are my people;" had Jehovah said to the holy patriarchs: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage."

Thus says Jehovah by the mouth of Moses to his prevaricating and rebellious people. God no longer speaks softly and secretly to men; the angels no longer visit their hospitable tents; the white and pure flower of innocence no longer opens its chaste calix in the fields of Israel, which now resound mournfully with prophetic warnings and hollow imprecations. All is dark there now—the desert in its immense solitudes, the mountain with its fearful mysteries, heaven with its appalling prodigies. The muse of Israel threatens like God, and groans like the people. Her breast boiling like a volcano, is now replete with blessings, now with anathemas; her songs now imitate the peaceful serenity of a cloudless sky; now the hollow roar of the tumultuous ocean; her countenance is now composed in epic majesty, now distorted in dramatic terror; then again she appears a Bacchante in her lyric disorder; now girt with palms, she chaunts the hymns of victory; and then bathed in tears, sad and mournful elegies escape from her bosom.

Moses, the greatest of all philosophers, the greatest of all founders of empires, is also the greatest of all poets. Homer sings the Grecian genealogies; Moses the genealogies of the human race. Homer sings the adventures of a man; Moses the adventures of a people. Homer makes us assist at the violent collision of Europe and Asia; Moses brings before our eyes the wonders of creation. Homer sings Achilles; Moses, Jehovah. Homer disfigures both men and gods; his men are divine, his gods are human. Moses shows us unveiled the face of God and the face of man. The Homeric eagle rose no higher than the summits of Olympus, nor flew beyond Grecian horizons. The eagle of Siñai arose up to the resplendent throne of God, and had below its wings all the orbit of the earth. In the Homeric epic all is Grecian. The poet is Greek, the gods are Greek, and the heroes are Greek. In the Scriptural epic all is local and general at the same time. The God of Israel is the God of all nations; the people of Israel is the shadow

and figure of all people; and the poet of Israel is the shadow and figure of all men. Between the Homeric and the Scriptural epic, between Homer and Moses, there is the same distance as between Jupiter and Jehovah, between Olympus and heaven, between Greece and the world.

Thus you see, gentlemen, that for those who like us comprehend the immeasurable distance existing between the gods of the gentiles and the God of the Hebrews, and between the religious sentiment of the people of God and that of gentile nations, the cause of the different genius of their great monuments of poetry cannot be an unknown or a hidden thing; it was so in former ages, when all nations groped in darkness, and when the nature of man and that of God were secrets hidden even from the wisest. But as I would not that you should judge it idle or out of season, that greater torrents of light should shed the brightness of their rays upon so important and arduous a topic; it will be proper that I should here make a pause, and call your attention to the distance which there is between the Hebrew and the gentile woman, and to the different employments which these people gave them at their domestic hearth.

And do not wonder, gentlemen, if, immediately after having spoken to you of God, I speak to you of woman. When the Almighty, pleased with man, the most perfect work of his creation, determined to make him a first gift, he gave him, in his infinite love, woman, to spread flowers upon his path, and light upon his horizon. Man was the lord, and woman the angel of Paradise. Together they fell, together they went out from those fairest dwellings, with trembling feet, mourning heart, and eyes bedimmed with tears. Together they have traversed all ages, hand in hand, sometimes having to resist great whirlwinds and tempestuous storms; and then again carried softly and pleasantly along by gentle breezes, ploughing the sea of life with prosperous gales and calm fortune. When God with the rod of his justice struck the erring man, shutting against him the gates of that delightful garden which with his own hands he had prepared for him; touched with mercy, he yet vouchsafed to leave him something which might remind him of the soft perfume of these angelic abodes, and he left him woman, so that on casting his eyes upon her, he might remember Paradise.

Before they left Eden, God promised the woman that from her should be born, in the fulness of time, He who was to crush the head of the serpent. Thus the Father of all justice and of all mercy united punishment with promise, and grief with hope. This primitive tradition, by which woman was twice hallowed, with the holiness of the promise and the holiness of misfortune, was preserved entire amongst the descendants of Seth, who merited the title of the sons of God. It was greatly corrupted, however, amongst the descendants of Cain, who, from their bad life and depraved habits, were called the children of men. The first respected the woman, uniting themselves with her upon earth, in that holy bond, one and indissoluble, which God himself had formed in heaven; the second debased and degraded her, by instituting polygamy, stigma of the nuptial couch; Lamech being the first of whom it is related that he took to himself two wives. With these bad principles, men gradually fell into great wickedness, until corruption becoming general, the divine intervention became necessary, and the subsequent disappearance of man from off the face of the earth, all covered with the purifying waters of the deluge. The face of the Lord grown calm, he again peopled the earth, preserving, however, for the perpetual instruction of men, clear testimonies of his wrath. Then men dispersed themselves over every zone, and on all sides arose great empires, composed of various people and nations. There were

then, as in the antediluvian times, some who were called the sons of God, and others who were called the sons of men. The first were the descendants of Abraham, Isaac and Jacob, who in history are called Jews; the second were the other nations of the earth, who in history are called gentiles.

The tradition of the woman disfigured amongst these last, only a vague notice of her first error had reached them, and they saw in her only the cause of all the evils that afflict the human race; whilst on the other hand, the tradition of matrimony instituted in heaven, being almost entirely blotted out, the gentile nations knew not that woman was born to be the companion of man, and converted her into the vile instrument of their pleasures, and the innocent victim of their furies. For this reason, like their antediluvian forefathers, they instituted polygamy, which is the sepulchre of love; and from this cause, when they had satisfied their desires, they disgraced her by repudiation, instituting divorce, which is the dissolution of domestic union, the only durable foundation of all human associations. For this reason they made her the slave of her husband, that she might be without rights, and might remain for ever in his power, like a victim placed by society in the hands of the sacrificer or executioner.

This explains why love, which is for us the most delightful of all pleasures, and the purest of all consolations, was considered by the gentiles as a punishment from the gods. Love between the man and the woman had something in it contrary to the nature of things, which rejects as a sacrilege all kind of union between beings condemned by the divine anger to everlasting enmity. When love appears in the Greek poems, there immediately passes before our eyes a prophetic cloud, sure symptom that crimes and catastrophes are at hand. The love of the adulterous Helen loses Troy and Asia; the love of a slave, causing the insolent and disdainful indolence of Achilles, brings to the brink of ruin the Greeks and Europe. Even virtue in woman is the presage of tremendous misfortunes. The purity of the Latin women put the sword into Roman hands, and twice produced complete perturbation in the state. Domestic and political catastrophes were united. Love touches with his poisoned arrow the heart of Dido, and it burns with impure love, and she voluntarily destroys herself in the flames of a conflagration. Phedra is visited by the god, and feels herself swoon away, as if struck by lightning, and her veins are traversed by a dull flame, by a corrosive poison. You who take pleasure in the emotions caused by Greek tragedy, be not carried away by their dangerous enchantments, for they are the enchantments of syrens. Those lovers whom you see there, are in the hands of the Eumenides; fly from them, for they are marked with the signal of the anger of the gods, they are touched with the pestilence.

The Hebrew woman, on the contrary, was a beneficent and most noble creature. The Jews possessing the scriptural tradition, and knowing the end for which woman was created, raised her up to their own level, loving her as a companion, and even raised her to a higher standard than men; woman being the temple which the Redeemer of the whole human race was to inhabit. Matrimony was not indeed amongst the Jewish people a sacrament, in the strict sense of the term, as it was to become, when He, announced to the world, should arrive in the plenitude of time. Still it was a very religious and holy institution, contrary to what it was among the gentile nations. Marriages were celebrated along with the prayers which the kindred of the espoused pronounced, in order to draw down upon the new family the blessings of heaven. With these solemnities and rites were celebrated the marriage of Rebecca with Isaac, of Ruth with Boaz, and of Sarah with Tobias. The great law-

giver of the Jewish people had permitted polygamy and divorce, disorders difficult to be eradicated, when they have taken such deep root in the world, especially in oriental regions. Notwithstanding this, neither divorce nor polygamy was as common amongst the Hebrew people as amongst the gentile nations, nor did they produce there the dissolution of domestic society, neutralized as these institutions were by salutary and holy doctrines. As to the slavery of woman, it was unknown amongst the people of God; since slavery was incompatible with that lofty prerogative of being the mother of the Redeemer, granted to woman since the days of the Adamites.

The Scriptural traditions which caused the liberty of the woman, were also the occasion of the liberty of the children; and while those of the gentiles fell into the power of their fathers, who had over them the same right as over their goods; those of the Hebrews were the sons of God, and one of their descendants was to be the Saviour of men. Hence the holy respect and tender love which the Hebrews had for their children, equal to that which they had for their wives; hence the exquisite care of the Hebrew women to nurse at their own breasts the fruit of their own womb; this custom being so universal, that it is recorded only of Joas, king of Juda, of Mephibosheth, and of Rebecca, that they were not nursed at their mothers' breasts. Hence the benedictions that descended from on high upon the progenitors of a numerous family, and upon fruitful mothers. "Children's children are the crown of old men," says the Holy Scripture. God had promised Abraham a numerous posterity, and this promise was considered by the Hebrews as one of the most distinguished marks of divine favor. Hence the anxious solicitude of the lawgiver for the increase of population, a circumstance remarked upon by Tacitus, who, speaking of the Jewish people, makes the following remark: "Augendæ tamen multitudini consulitur: nam et necare quemquam ex agnatis nefas."

If we now take into consideration the distance which there is between the gentile and the Jewish family, we shall instantly observe that they are separated by a profound abyss; the gentile family being composed of a master and his slaves; the Jewish of the father, his wife and their children. Into the first enter, as constituent elements, duties and absolute rights; to constitute the second, we have duties and limited rights. The gentile family reposes in slavery; the Jewish is founded upon liberty. The first is the result of an oblivion; the second of a remembrance; the oblivion and the remembrance of divine traditions. Thus we shall easily understand why the woman of the Hebrews loses in scriptural poetry, all that she has of gloomy and sinister amongst the gentiles; and why Hebrew love, differing from that of the gentiles, which was the conflagration of the heart, was with them a balsam to the soul. Open the books of the prophets, and in all those pictures, whether smiling or fearful, by which they predict a multitude of unforeseen events, whether the cloud was about to pass away, or the wrath of God was approaching, you will always find in the first rank the virgins of Judah, always beautiful and clothed in mild brightness, whether they raise their hearts to the Lord in melodious hymns and angelic songs, or bow beneath the weight of grief the white lilies of their foreheads. When reunited in chorus in the public squares, or in the temple of the Lord, they sang or moved in concerted cadence to the music of sonorous instruments, the chaste and noble daughters of Zion appeared to have descended from heaven for the consolation of the earth, or to have been sent by God as a gift to man. When the miserable Hebrews, bound to the chariot wheel of the conqueror, trod the soil of their slavery, they grieved more for losing sight of them, than for the loss of liberty. Without them, the earth was odious to

them, the day was dark, their songs were sad; and when for want of tears they ceased to weep, and for want of strength to groan, they shut their eyes to the light, and hung their useless harps upon the weeping willows of Babylon.

Nor were the Hebrews satisfied with entrusting to woman the gentle sceptre of the domestic hearth; they often placed in her strong and victorious hand the standard of battle and the helm of government. The illustrious Deborah governed the republic in quality of supreme judge of the nation; as general of the armies, she fought and gained bloody battles; as poet, she celebrated the triumphs of Israel, and entoned hymns of victory, wielding, with equal ease and skill, the lyre, the sceptre, and the sword. In the time of the kings, the widow of Alexander Janneus held the sceptre ten years; the mother of King Asa governed in place of her son; and the mother of Hyrcaneus Macchabeus was appointed by that prince to govern the state at his death. Even the Spirit of God, communicated to few, descended also upon woman, opening her eyes and understanding that she might see and understand future events. Hulda was enlightened by the spirit of prophecy, and kings approached her, overwhelmed with great fear, contrite and trembling, to learn from her lips that which in the book of Providence was written of their empire. Woman, amongst the Hebrews, whether she governed her family, or directed the state, or spoke in the name of God, or subdued all hearts captive to her enchantments; was a beneficent being, who participated as much in the angelic as in the human nature. . . . . .

And yet, gentlemen, to know woman, *par excellence;* to have certain information of the office which she has received from God; to consider her in all her immaculate and lofty beauty; to form some idea of her sanctifying influence; it does not suffice to fix our eyes on those beautiful types of Hebrew poetry which until now have dazzled our eyes, or gently arrested our attention. The true type, the true model of woman, is neither Rebecca, nor Deborah. . . . . We must go further, and rise higher. We must go on to the fulness of time, to the completion of the primitive promise; and to discover God forming the perfect type of woman, it is necessary for us to rise up to the resplendent throne of Mary. Mary is a creature apart; more beautiful in herself alone than the whole creation. Man is not worthy to touch her white garments; the earth is not worthy to serve as her footstool, nor stuffs of gold brocade to be her carpet. Her whiteness exceeds the new-driven snow upon the mountains—her roseate hue, the roseate light of the heavens—her splendor, the splendor of the stars. Mary is beloved of God, honored by men, served by angels. Man is a most noble creature, because he is master of the universe, a citizen of heaven, a child of God; but woman takes place before him, conquers him, and bedims his lustre; because Mary has softer names and loftier attributes than these. The Father calls her daughter, and sends ambassadors to her; the Holy Spirit calls her spouse, and overshadows her with his wings; the Son calls her mother, and makes his dwelling in her most holy womb: the seraphim compose her court: the heavens call her queen; men call her lady: she was born without stain, she saved the world, she died without grief, she lived without sin.

Behold what woman is—behold her there—for in Mary, God has sanctified all women—virgins, because she was a virgin; wives because she was a wife; widows, because she was a widow; daughters, because she was a daughter; mothers, because she was a mother. Great and portentous marvels has Christianity worked in the world. It has made peace between heaven and earth; it has destroyed slavery; it has proclaimed human liberty, and fraternity amongst men; yet the most prodigious of all its wonders, that which has influenced most deeply

the constitution of domestic and civil society, is the sanctification of woman, proclaimed from the lofty eminence of the Gospel. And remark, gentlemen, that since Jesus Christ dwelt amongst us, it has not been lawful to throw contumely and insult even upon those women who have sinned, for their tears may blot out their sins. The Saviour of the world took Magdalene under his protection; and when that tremendous day arrived, when the sun was darkened, and the earth quaked, and the rocks rent mournfully asunder, there stood together at the foot of the cross, his most holy mother and that repentant sinner, to show us that his arms are equally open to innocence and to penitence.

To be concluded in next number.

For the U. S. Catholic Magazine.

FAREWELL TO ST. JOSEPH'S.

BY MISS ABBY MEAHER.

How mournful the sound of the sad word Farewell,
Of pleasures departed, its stern accents tell;
The visions of youth own its withering sway,
And their bright sunny hues 'neath its shade fade away.
Oh! if there's an hour, that lays open the heart,
And places afar the frail coverings of art,
'Tis that, when from scenes long endeared we remove,
And breathe an adieu to the friends that we love.

Yet vain the attempt sorrow's depths to reveal,
To speak with the lips what our breaking hearts feel.
Be mute then, my soul, let the fond tear-drop tell
The emotions of anguish, that now wildly swell.
We leave the sweet vale and the moss-covered glade,
The dearly-loved scenes where our gay childhood played,
The murmuring stream and the verdure clad lea,
Where oft we have wandered in youth's sportive glee.

We enter life's pathway, untravelled and new,
Its joys appear many, its sorrows but few;
Around it, the bright dreams of fancy now play,
Illuming each spot with their magical ray;
Above it, the garlands of Hope are entwined,
Their fair hues enticing each ardent young mind,
While the full cup of pleasure the wanderer invites
Its sweetness to quaff, and partake its delight.

But alas! we'll soon learn, that the beauty so rare,
Is but an illusion these brilliant scenes wear;
That Hope's snowy blossoms will droop and decay,
And Fancy's gay visions soon vanish away.
But when time shall teach us, the fairest must fade,
And our pleasures be dimm'd by grief's darkening shade,
Then, through the world's gloom, our bright beacon shall be,
St. Joseph's! our love, and our memory of thee.

It will come o'er the spirit in sorrow's dark hour,
When the clouds of misfortune around us shall lower,
Like a heavenly visitant, sent from on high,
Our bosoms to gladden, and hush the deep sigh;
It will come, and the portals of mem'ry unfold,
And each image restore as in moments of old;
To our home in the *vale* it will lead us again,
And chase from our minds the dark shadows of pain.

The sweet bond of Friendship stern fate severs now,
Repinings are vain,—to its mandates we bow;
Dear schoolmates! we part—but when far, far away,
Then sometimes remember the scene of to-day.
You too—my Companions, who're joined in the throng
And the pleasures have shared that to study belong,
When affection one sigh for the absent shall raise,
Think, think of the friend of your earlier days.

And now must our lips, sadly murmur Adieu,
With deepest regret, dearest *Sisters*, to you,
Who have lightened our griefs and our burdens have borne,
Ah! kindness like yours can ne'er meet a return.
May joy gild your way through this valley of tears,
Untouched by earth's blight, undisturb'd by its fears.
May you win, (since earth holds no reward for such love)
For the Cross that you've cherished, a bright Crown above.

As the dove, press'd by fear, o'er the billows wild foam,
Flies panting and weary to seek its calm home,
Nor stoops to the earth its tired pinion to rest,
Till it reaches in safety its long sought for nest.
Even so, when clouds gather and tempests assail,
Will our mem'ries revert to the dearly-lov'd vale:
And its magical charm will the tumult control,
And still the emotions of each troubled soul.

Then, in fancy, dear Sisters, we'll greet you once more,
And look up for your smiles, as in moments of yore,
And while the sad tear-drops shall moisten our eyes,
A prayer, for your welfare, to Heaven shall rise;
And we'll beg that each blessing, God's bounty can send,
With earth's choicest favors around you may blend,
That your path, may with virtue's pure halo be bright,
And the rainbow of Hope ever gladden your sight.

We leave thee, lov'd *Mother*, oh! ever as now
May the bright beams of gladness illumine thy brow,
And joyous and blest, be thy pilgrimage here,
Unclouded by care, and undimm'd by a tear;
Bright, bright be thy pathway with earth's fairest flow'rs,
Be thine all its sunshine, but never its show'rs.
And that God, unto whom, thy soul's love has been giv'n,
May smile on thee ever, and guide thee to Heaven.

One too, is among us whose form we revere,
Less familiar 'tis true, but oh! not less dear.
Through the distance between us his kindness has shone,
As a ray 'mid life's sorrows, to cheer our hopes on.

Let the name of our *Father* fore'er be enshrined,
By grateful affection in each youthful mind.
Should our path be o'er roses or thorns, it will come
As a sweet reminiscence of this peaceful home.

But we linger—Soon! soon will the struggle be o'er;
St. Joseph's, thy Children will view thee no more;
But so closely is linked the strong chain of our love,
That, though severed on earth, 'tis united above.
We pause but to utter, one long, last adieu,
To scenes fondly cherished and loved friends so true,—
We go—through the world's dreary mazes to roam,
But our hearts will remain in our Childhood's dear Home.

SUPPRESSION OF THE JESUITS IN THE EIGHTEENTH CENTURY.

Art. II.

1. *Clement* XIV *et les Jesuites.* Par J. Cretineau Joly. Paris: 8vo.
   Clement XIV, *and the Jesuits.* By J. Cretineau Joly.
2. *Pourquoi, par qui et comment l'ordre des Jesuites fut proscrit, au* XVIII *siecle, en Portugal, en France, en Espagne, et en Italie.* D'apres M. Le Comte Alexis de St. Priest. Paris: Waillie. 18mo.
   Why, by Whom, and How was the Order of Jesuits suppressed in the XVIII *century, in Portugal, France, Spain, and Italy?* From the work of Count St. Priest.

THE sovereign pontiff, Clement XIII, was now old and enfeebled by his labors and his sorrows. His declining health and spirits raised the hopes of the enemies of the Jesuits, who thought that by alarming him they might overcome his resistance to their measures. The French envoy at Rome was to take the initiative in this last attack upon the pope's firmness. He presented a memorial to the pontiff demanding a revocation of the brief against Parma. This memorial was so violent and threatening, that Clement XIII exclaimed in a voice broken with sobs: "the vicar of Jesus Christ is treated like the meanest of men. True, he has neither armies nor cannons. It is easy to strip him of his possessions, but it is beyond the power of man to make him act in opposition to his conscience." This generous exclamation of an old man ought to have moved even the heart of Choiseul, but it only sharpened the keenness of his hate. In December, 1768, Aubeterre, the envoy, presented another menacing note, insisting again on the destruction of the Jesuits. In this second demand, Portugal united its pressing instances with those of the four Bourbon courts. Cardinal Torregiani, the secretary of state, responded to this formidable demand in a manner worthy of the Roman church. "By main force," he said to the five ambassadors around him, "the princes can effect what they wish, but never will they obtain any thing by concession." In the midst of these trying circumstances the pope remained unshaken in his energy and consistency, and was at last relieved by sudden death from the moral tortures with which he had been harassed by the persecutors of the Jesuits. He expired on the 2d February, 1769, aged 76 years.

His last days were worthy of his reign, but his death complicated the affairs of the church and gave a wide field to the intrigues of its enemies.

On the 15th February, 1769, thirteen days after the soverign pontiff's death, the conclave was opened, and the envoys of the Bourbons at once commenced their underhand work. They peremptorily demanded that the sacred college should suspend its proceedings till the arrival of the French and Spanish ambassadors. The representative of Louis XV expressed himself with marked haughtiness: but there was one party in the conclave who were not to be terrified by threats. This party, called the Zelanti,* were indignant to hear Louis XV speak of virtue, and Choiseul, d'Aranda, Pombal and Tanucci, lavish upon the church their hypocritical professions of respect. They endeavored to end the intrigues with which the doors of the Vatican were assailed, and in defiance of the crown party proceeded to an election in which Cardinal Chigi failed only by two voices to be chosen pope. Chigi was a cardinal of inflexible character who would never have sacrificed the Jesuits, to the enmity of the philosophers and Jansenists.

The French and Spanish ambassadors exclaimed at this result, and proclaimed throughout Rome, that if the wishes of the crowned heads were not respected, France, Spain, Portugal and the two Sicilies would separate from the church. These moral outrages produced the desired effect. Some timid cardinals measured the strength of Catholicity by their own weakness, and shrunk from exposing to new tempests the bark of St. Peter, which never rides the billows so securely as when it braves the winds of heresy and iniquity. The election was deferred till the French and Spanish cardinals arrived. From this time, nothing was pressed so much in the conclave as the choice of a pope who would carry out the policy of the crowned heads. The French Cardinals de Luynes and de Bernis, in starting for Rome, received instructions from the court for their guidance in the sacred college. These instructions reviewed and condemned the administration of the late pontiff, and cautioned the two cardinals against supporting for the papacy certain objectionable names, among the foremost of which was that of the unflinching Torregiani. Cardinal de Bernis, was a courtier who had received compliments from Voltaire, and was befriended by Madame Pompadour. He was promised the embassy to Rome, if he succeeded in bringing about in the conclave, the election of a pope agreeable to the Bourbons. This he undertook to accomplish, and persuaded himself that his French grace and attic elegance would carry suffrages by storm. In the presence of those purpled Italians, who cared not to flatter the self-conceit of de Bernis, he soon found that something more was necessary than honied words and vague promises.

The majority of the sacred college were evidently opposed to the designs of the Bourbons. To modify the sentiments of its members, first corruption and afterwards violence was attempted. Aubeterre, Azara, Azpuru and Kaunitz undertook this unclean work, having accomplices in the conclave itself. The French and Neapolitan cardinals, violating the secrecy of the sacred college, interchanged communications with these envoys. Instructions from the French and Spanish ministers of state found their way furtively to these cardinals, and in these instructions, now for the first time brought to light, are to be found the proofs of a malice against the Jesuits, which exhibits envoys, statesmen, and clergymen as intriguers of the lowest stamp. Not only dissolute and imbecile kings and artful politicians figured in this attempt upon the dignity of the sacred college, but there were cardinals and prelates participating in their shame.

* They who contended undauntedly for the prerogatives of the holy see and for all liberties of the church were called the *Zelanti*; a fraction of the conclave who in adhering to essentials advocated concessions to the Bourbons and the spirit of the times, were called the *crown party*.

As soon as the French Cardinal de Bernis entered the conclave, he commenced at once to violate the law protecting the secrecy of its deliberations, and to correspond with Aubeterre. With Orsini, the Neapolitan cardinal, he became the instrument of the diplomatic intrigues. Every out door occurrence, which might influence the proceedings of the sacred college, was thus known in conclave. In this way Cardinal de Bernis was informed of the treachery of Kaunitz, the Austrian envoy, who, to flatter the rising philosophy of Joseph II, disregarded the instructions which Maria Theresa had given him to support the cause of the Jesuits. Innumerable other out door events, some true, some false, were used by Aubeterre to further the views of the Bourbons. When the French envoy had fully ensnared de Bernis' conscience, he boldly unmasked his batteries. His plan was, if a pope could not be chosen hostile to the Jesuits, to prevent an election altogether. In his letter to de Bernis on this subject, he tells him that of forty-five cardinals in conclave sixteen are sufficient for the *exclusive*,* and that ten are secured in the interest of the monarchs. He counsels him to ply certain members of the sacred college, among them Ganganelli and the two Colonnas. These two last, he says, have large possessions in Naples, as well as their brother; by speaking to them firmly, if necessary, he does not doubt that they will support a candidate agreeable to the government of the two Sicilies. D'Aubeterre, who had wound de Bernis completely in his toils, wrote to him on the 6th April, advising him to make terms with such cardinals as might be available for the papacy. "There are many examples," he tells him, "of bargains in this way. You should therefore bind your nominee to the destruction of the Jesuits, drawing a written promise from him, or, if that is refused, a promise before witnesses." The ambassadors of the four courts, not only threatened and stormed, they actually governed in Rome. Yet notwithstanding their power, de Bernis wrote on the 12th April, assuring the envoy, that never was there a sacred college composed of more pious and edifying members, but added, that they were unfit for grand affairs and ignorant of court politics. Thus in two month's session, his address and self conceit had effected nothing, and he consoled his vanity by attributing the probity of the sacred college to ignorance and incapacity.

Among the most influential members of the conclave were the two Cardinals Albani. Just and intrepid men, they stood foremost among those who would not bend the dignity of the church to the blind wrath of courts, demanding the destruction of the Jesuits. To overcome these formidable Italians, de Bernis invited them, with other cardinals, to a conference. The interview was a warm one. Alexander and John Francis Albani controverted the charges which de Bernis, as exponent of the crowns, undertook to advance. John Francis Albani declared that the cause of the Jesuits was the cause of the church itself, that the French, Spanish and Portuguese nations in expelling them had committed a moral suicide, and that the holy see would never lend itself to a similar crime; that at Rome other proofs were required to condemn an accused party than the mysterious wrath of a king, or the schemes of an abandoned woman. One by one they exposed the emptiness of the promises and threats of the three courts. Quailing under the reproaches of these dauntless cardinals, de Bernis, to stop the discussion, remarked: "Equality ought to reign among us; we are all here by the same title." "No, your eminence," said old

* By the *exclusive* of the cardinals in the conclave, is understood the constant opposition of one third of the members of the sacred college to the rest, to prevent the election of any cardinal to the pontificate. This differs from the exclusion or veto of the courts of Vienna, Paris, and Madrid, which cannot be interposed but once. This veto, at first viewed as *pacific advice*, has grown into a kind of right. Its abuse in the conclave of 1769, being at last exposed, ought to determine the church to resume its primitive independence.

Alexander Albani, with a voice of authority, and raising his red cap, "we are not all here by the same title, it was no courtesan that placed this cap on my head." This allusion to Madame Pompadour silenced the voice of de Bernis.

Impatient at the firmness of the sacred college, unable to influence but a few weak cardinals by the threats of confiscation, the next effort of the ambassadors was directed against their personal safety. The cities of Avignon, Benevento, and Ponte Corvo, were in the military possession of the Bourbons, and de Bernis and Orsini hinted that their martial progress might extend still further; yet the conclave was as unyielding as ever. De Bernis, tired of fruitless expedients, began to think that the exclusive had been used sufficiently, and ought not to be pushed so far as to occlude a moiety of the sacred college. But Aubeterre, to whom he communicated his scruples, had no such misgivings. It is not to us, he wrote to de Bernis, that tyranny can be imputed, but to those that oppose us, who wish to give us the law and a Jesuit pope, or which is the same thing, a dependent of the Albani. The correspondence of the ambassadors shows that they were willing to pay for every vote that their accomplices in the conclave could secure, and were only deterred from resorting to this disgraceful corruption by the fear that its discovery would ruin their cause among the cardinals.

Weeks had rolled by in the midst of these intrigues, and the nominees for the papacy were voted down by the honesty of one party or excluded by the injustice of the other. The name of Cardinal Malvezzi, archbishop of Bologna, a man of great talents, but impetuous and ambitious, who carried his hatred of the Jesuits to the highest pitch, was next presented to the conclave, through the influence of the envoys. At the announcement of his name a sentiment of repulsion escaped from every one. I wish he could have succeeded, wrote de Bernis to Aubeterre; he is thoroughly opposed to the Jesuits. But his name was not relished, he is too young and too notorious. On the 25th April, Colonna and Pozzobonelli were excluded by Aubeterre and Azpuru, and Aubeterre, in his letter to de Bernis, says: "I think that a pope of this stamp, that is to say, without scruple, holding to no opinion, and only consulting his own interest, would be agreeable to the crowns." On the 28th April, de Bernis, in a letter which is chiefly taken up with urgent appeals about his heavy debts, remarks to the envoy, "we are not sufficiently strong to make a pope of our own choice. To feel certain that Ganganelli is for us, it is necessary to have faith. He envelopes himself in mysteries which elude reason."

Before the death of Clement XIII, the French government required of its agents at Rome a sketch of the character of each cardinal of the sacred college. This manuscript biography, like all such, must be received with great caution and distrust. It describes Ganganelli as having secured a cardinal's hat by his address, as being unfathomable as to his preferences, and always on that side most favorable to his interests, one day a Zelanti, another an anti-Zelanti, according as the wind blows. Studious to please every body, and always agreeing with him to whom he speaks last. The Jesuits, on their part, believed him at heart their friend. These different appreciations of his character continued to the moment of his election, and contributed to bring about that result. In the conclave each party had some remark of Ganganelli's favorable to their side. "The arms of the Bourbons are long," he said to the crown party, "and reach over the Alps and the Pyrenees." To the cardinals determined not to sacrifice the Jesuits he said, with an accent of sincerity, "we might as well think of throwing down the dome of St. Peter's as of destroying the Jesuits." De Bernis, unable to fix Ganganelli's position, was plotting

for other candidates. The Spanish cardinal, De Solis, a more wary intriguer, who had just entered the conclave, had a deeper insight into Ganganelli's character and principles, and soon succeeded, with the co-operation of Malvezzi within the sacred college and the envoys outside, in obtaining from him a written promise adverse to the hopes of the Jesuits. This secret promise, secured through the mysterious negotiations of the Spanish prelate, was embodied in a note addressed by Ganganelli to the king of Spain, in which he declares, "that he recognises the right of the sovereign pontiff to extinguish the Society of Jesus without violating canonical rules, and that it is to be hoped that the future pope will use his efforts to accomplish the desire of the crowns." This engagement was not very explicit, as the right invoked was never contested, and De Solis, under other circumstances, would have been cautious how he admitted any thing so obscure. But he understood Ganganelli's character and knew how he disliked contention, and that between the peril of his honor and his aversion for strife, he could, by threatening to publish his note, extort from the future pope all he desired. De Bernis, who, to his mortification, was not one of the instruments in effecting the understanding between Ganganelli and the envoys, saw, however, that there was some movement in his favor. "It is intended to propose Ganganelli," he wrote to Aubeterre, "I should not be surprised if the Albani support him. It is not easy to decipher his real sentiments, although I know that you and Azpuru have a good opinion of him." The Albani, the first protectors of Ganganelli's youth, felt assured of his good dispositions towards the Jesuits. He had conversed with them in conclave of his ancient relations with the Jesuits, and of the need the church had of these soldiers, always ready to battle and to die in her defence. Trusted by both parties, he was elected pope.

On the 19th of May, 1769, the Cardinal Camerlingan, of the holy Roman church, announced to the city and the universe that Christianity had a new chief. The conclave was ended, and Cardinal Ganganelli, under the name of Clement XIV, ascended the chair of St. Peter. Engaged in an eternal struggle with his conscience, now soothed by the caresses of the courts, now intimidated by their threats, he found himself struggling under the tiara with difficulties which he had imagined his astute genius could overcome. The bargain which secured Ganganelli's elevation had always been denied by the Jesuits as well as by many other annalists. The archives of their society contain nothing that does not reject the hypothesis of a written understanding between Clement XIV and the Spanish cardinals. Yet today, with the flood of light which has beamed upon this intrigue, doubt is no longer possible. Rewards were lavished upon the crown party after the election. Cardinals Malvezzi, Negroni and Pallevicini received the highest offices of state, Cardinals Lante, Corsini and others also reaped the fruits of their subserviency. De Bernis did not forget himself in the distribution, and besides the liquidation of his heavy debts, demanded the appointment of ambassador of France, near the holy see.

Laurence Ganganelli was born at St. Archangelo, on the 31st October, 1705. He was the son of a country doctor, and was received when young into the order of the Conventuals of St. Francis, known under the name of Cordeliers. He passed long years in study and in the exercise of sacerdotal virtues. His figure had nothing striking about it, yet he was ingenuous and amiable, a man of letters and of general taste. Possessed with presentiments which were the fruits of a romantic imagination, he amused himself with the idea that he was one day to re-enact the character of Sixtus V. Poor, like him, a Cordelier like him, he imagined that the tiara ought to rest upon his brow. This secret thought was the spring of all his actions: he

tried to conceal it from himself, the more he did so the more it impelled him towards the last aim of his aspirations. He was the friend of the Jesuits in the days of their prosperity, and his beautiful eulogium upon the glories of their order still exists. It was at the recommendation of Ricci, the superior general of the Society of Jesus, that he was decorated with the Roman purple.

Amid the transports of joy with which the citizens of Rome hail the election of a new pontiff, Ganganelli saw only the bright side of the papacy. Under the illusion of this enthusiasm, he tried to forget the pledge which helped him to his high station, and hoped to arrange all things without striking down the children of Loyola. But the philosophers watched him and trusted in him; those philosophers who had Frederick II for a scholar and a master, and whom that monarch well understood.

It was a saying of Frederick of Prussia, that if he wished to punish a province he would place it under the government of philosophers. He wished to reward Silesia, and in spite of the prayers and sarcasms of his brother encyclopedists, he established the Jesuits among its people. "It seems to me," says D'Alembert, in a letter to Frederick, in June, 1769, "that the holy father, though a Cordelier, will commit a great folly if, in complacency to the wishes of the Catholic princes, he disbands his regiment of guards. A concession of this kind will be like a treaty of the wolves with the sheep, who made it an essential condition with the latter that they should give up the dogs. Be all this as it may, sire, it will be still more singular if, while their most Christian, most Catholic, most apostolic and most faithful majesties combine to destroy the grenadiers of the holy see, your most heretical majesty should be their sole preserver." Thus it happened that even the philosophers of that day, in their intersocial correspondence, condemned the very measures which they were urging the pope by their deceitful flatteries to adopt.

They hurried on the pontiff to his ruin. The safety of souls, the honor of the sovereign pontificate, every thing must give way to that sworn resolve, the suppression of the Jesuits. It was the *delenda Carthago* of those counterfeit Catos who struck at the Society of Jesus, that they might the more easily reach the vitals of the papacy. It was in this spirit that Roda exultingly addressed his friend Choiseul. "Success complete! The operation has left us nothing to wish, we have killed the child; it only remains to do the same to the mother, the holy Roman church." Crush the wretch! Such was the watch-word which Voltaire, in the impious paroxysms of his low enthusiasm, passed around to his disciples.

It was constantly impressed upon Clement XIV, after he had ascended the chair of St. Peter, that nothing had so injured the cause of the Jesuits, as the distinguished tokens of confidence which they had received from his predecessor. Ganganelli therefore bethought him of trying the effects of an opposite course. The abandoned Jesuits of Spain who for a time had found a temporary asylum in Corscia, were hunted out of that island by Choiseul after its annexation to France. They fled to Rome as their last refuge, but even there Ganganelli thought fit to interrupt their temporary security. So hostile did he appear towards the Roman fathers, that he would not address them a single word, and when any one of them knelt as he passed to receive his benediction he turned away his face not to see him, and went so far as to interdict the officers and servants of the palace from all communication with the Society. These harsh measures did not satisfy the enemies of the Institute; the more rigorous they were, the more were they suspected of being rather the dictates of policy than sincerity.

In July, 1769, the holy father, by his brief, granted certain indulgences to Jesuit

missionaries. This act, which was in accordance with ancient usage, and not intended as an evidence of returning justice, evoked the loudest complaints from the crowns. Roda, in an angry remonstrance, reminded the pope of his written pledge. To allay these stormy feelings, the sovereign pontiff conceded every thing against the Jesuits short of their destruction. But without effect. He felt his position so sensibly, that six months after his exaltation, he wrote to Louis XV, telling him, "as to the Jesuits, I can neither blame nor abolish an institute approved and lauded by nineteen of my predecessors. I am the less inclined to do it, since it has been confirmed by the council of Trent, which, according to your French maxims, is above the pope. If it is desired, I will assemble a general council, where every thing will be discussed with fairness, and where the Jesuits may be heard in their own defence: for I owe to them, as to all religious orders, equity and protection. Poland, the king of Sardinia, and even the king of Prussia, have spoken in their behalf. Thus, to please some princes, by their destruction, I shall have to dissatisfy others." Personally, Louis XV favored the suggestion of a general council, which would have relieved the pope from the pledge he had given before his election. The plan was favored by all upright men, but was too just a proposal to suit the designs of the philosophers, or the blind purpose of Charles III. Choiseul wrote to de Bernis, now French ambassador to the papal states, to press the pontiff upon the subject of the extinction of the Jesuits. The king of Spain addressed a letter to Clement full of harshness and threats, in which he insisted upon a speedy destruction of the institute. After incessant remonstrances, France and Spain paused awhile in their career of agitation; but, as if it were intended to give the pope no respite, Pombal and Tanucci began where Choiseul and d'Aranda left off, and without the insolent elegance of the others, pressed their disgraceful suit with coarseness and gross incivility. Tanucci was a personal enemy of the holy see. To mortify the pope and the Roman people in that pride of the arts which was one of the glories of the eternal city, the Neapolitan despoiled the Farnese palace of the marbles which enriched its galleries—the Hercules—the Farnese bull—and other monuments were transported to Naples. Leopold of Tuscany followed his example, and without regarding the griefs of the pope, added a new affront by carrying off the Niobe. To increase the discontent of the Roman people, scarcity prevailed in the city, and then vanished that popularity of which the first transports were so pleasing to the sovereign pontiff. Yet as adversity often teaches useful lessons, the fathers imagined that it might be for them the dawn of justice and better days. The fall of Choiseul, which occurred about the same time, raised still higher the expectations of the fathers. Choiseul's power had faded with the fading charms of Madame Pompadour. A new mistress and a new minister were required for the deplorable caprices of Louis XV. While the Duchess du Barry displaced the one, the duke d'Aguillon succeeded the other. The duke d'Aguillon, the new minister of state, had always esteemed and defended the Jesuits, and Madame du Barry paid an indirect homage to their virtues, by declaring that she had no desire to reconstruct the work which her predecessor had destroyed. The pope expected that the change of ministry in France would serve to extricate him from his trouble and embarrassment. Louis XV was no longer annoyed by the imperious dictation of Choiseul, and both he and his new minister were anxious that the pontiff should be allowed to act freely and without restraint. But they sacrificed their own views to the humors of Charles III, who was incensed at the disgrace of Choiseul; to propitiate him, d'Aguillon, preferring power to principle,

consented to make common cause with the enemies of the Jesuits.

Clement XIV hoped in the mean time that by treating the Jesuits in his official relations with them with rigor and injustice, he would paralyze the activity of their enemies. Impressed with the wisdom of this policy, like Pilate who ordered the scourging of our Redeemer to save him from the punishment of the cross, he inflicted heavy wounds upon the institute to save it from death. When asked by one of the lights of the Franciscan order, I. Francis Vipera, who was alarmed by his severities, if it were true that a descendant of St. Francis meant to crush the Jesuits? he replied, "Be assured the order will not be sacrificed; but if the Jesuits wish to be saved they must put up with many grievances." This severe and unwise course failed to satisfy the hatred or purposes of the enemies of the institute. The king of Spain had become doubly exasperated by the fall of Choiseul and the irresolution of Ganganelli. Still matters would not improve their pace, till the death of Azpuru, the Spanish envoy at Rome, gave them a new impetus. Azpuru died from chagrin in seeing each consistory adjourn without noticing his claims to the cardinalcy. This event hastened the destruction of the Jesuits. D'Aranda, like Choiseul, had fallen into disgrace; but one of the last acts of the Spanish minister was to send Francis Monino ambassador to Rome, to fill the vacancy occasioned by Azpuru's death. Monino, who afterwards, in the history of the peninsula, rendered himself illustrious under the name of Florida Blanca, had not acquired experience in the fatal results of revolutionary anarchy. Speaking of this new envoy, Roda described him as a man of "ability, fine manners, and a pleasing character."

Monino set out for Rome with the determination to overcome the indecision of the pope. Clement XIV knew that he was of a character prompt and untractable, and that d'Aguillon had instructed de Bernis to co-operate vigorously with this active diplomatist. His arrival put an end to the tergiversations of de Bernis and filled the sovereign pontiff with dismay. All the servants of the papal household were intimidated or bribed by the new ambassador, who hurried on to his ends by the fear he inspired. When the pope asked for further delay, "No, holy father," he said, "it is by drawing the tooth that we end the pain. I conjure your holiness to regard me as a friend of peace; if you wish to save the religious orders do not confound their cause with that of the Jesuits." The pope vainly endeavored to moderate this inflexible negotiator by marks of confidence and kindness; foiled in this unavailing resource, he tried to excite his pity: he spoke of his declining health, but the Spaniard manifested such determined incredulity, that he threw back his garment and displayed an arm covered with an ulcerous corruption.

Such scenes as these were renewed daily within the arches of the astonished vatican, where so many pontiffs, tenacious of their dignity and their rights, had coped with the most absolute monarchs. The time was gone when Innocent III could write: "we have unchangeable sentiments, a resolution which nothing can shake. Neither gifts, nor prayers, nor love, nor hate, can turn us from the right path." Clement XIV annihilated himself under insult. So unceasingly did Florida Blanca press and harass him, that it was no difficult matter to know who it was that tortured him even to death. Ganganelli died not from the poison of Jesuits as the fictions of his day would have the world believe, he was killed by the violence of the Spanish envoy. Upon one single occasion the unhappy pope, in the indignation of his soul, assumed a tone of authority: it was when the crowns proposed to restore Avignon and Benevento, which they had sequestered, in exchange for a bull suppressing the society of Jesus. Ganganelli, remembering who it was that drove the money changers

from the temple, exclaimed: "Know that a pope governs souls but does not sell them." The sovereign pontiff sunk exhausted under this outbreak of dignity, it was his last manifestation of courage.

Of the kingdoms holding a preponderating influence in the affairs of Europe, Austria, under Maria Theresa, was the only one that opposed the designs of the king of Spain and the plots of the Encyclopedists. Of the minor powers, Poland, Bavaria, Treves, Cologne, Mayence, the Elector Palatine, the old Swiss cantons, Venice and the republic of Genoa, united to save the Jesuits from their unmerited doom. Charles Emanuel, king of Sardinia and Piedmont, though not overflowing with good will for the Jesuits, was endowed with rare penetration and an ardent love of justice. He became their protector because they were persecuted. Upon his death he was succeeded by his son Victor Amadeus, who, as brother-in-law to the king of Spain, and connected with the king of France, remained neutral although he sincerely admired the Jesuits. Austria was brought into the league against the institute by the avarice of Joseph II, son of Maria Theresa, who, while he neither esteemed nor hated the Jesuits, coveted their riches. The Bourbons purchased his hostility, and his mother with many tears was forced to yield to his avaricious importunities. With Austria the pope lost the last stay to the resistance he had so long displayed, he had nothing now to do but bow his head—leave the Jesuits a prey to their enemies. As for the abandoned fathers, they esteemeed it useless even to attempt their own defence. Father Garnier writes, "You ask why the Jesuits do not justify themselves; they can do nothing here. All the avenues to justice, mediate and immediate, are absolutely blocked up, walled and counter-walled." The Neapolitan Alfani, one of those lay gentlemen who had nothing in common with the priesthood but its dress, was delegated to judge the Jesuits. The Roman seminary was withdrawn from their care on the plea of extravagant management, though the pope immediately after assigned to the new administration 20,000 scudi additional. Cardinal York, the last of the Stuarts, united with the last of the Bourbons in proscribing the society of Jesus. The diocess of Frascati was his entire kingdom, he coveted the house which the fathers had in that city, and the sovereign pontiff, in the plenitude of his apostolic power, gave it to him.

In the reign of Clement XIV the ambassadors of the higher powers arrogated to themselves the control of the pontifical city, and nothing was done there without their concurrence. Florida Blanca had even established a printing office at the gates of Rome, which issued weekly pamphlets designed to harass the pope and force him to consummate the ruin of the Jesuits. In these papers the pontiff was continually reminded of his pledge and taunted for his delay in its fulfilment.

Importuned by the wicked and abandoned by the good, the holy father found it impossible to temporize any longer. Yet he shrunk from the idea of suppressing by a bull the institute which his predecessor had lauded and confirmed. His mind fertile in unfortunate resources determined on a middle course. He resolved to confer upon the bishops the title of apostolic visitors and empower them to close the novitiates, dismiss the scholastics and interdict the priests from all sacred ministry. If, thought Ganganelli, the Christian world should adopt these measures, the society of Jesus will be crushed without the aid of a pontifical decree. The experiment was to be tried by Cardinal Malvezzi, archbishop of Bologne, the same implacable enemy of the Jesuits whom the crowns supported for the papacy in the conclave of 1769. He was annoyed with debts, devoured by ambition, and had received the lucrative office of datary, by virtue of an understanding had with Ganganelli on the eve of his election. A secret brief was drawn up

empowering Malvezzi to deprive all the Jesuit priests of their sacerdotal functions, to dismiss novices and scholastics, to secularize the professed or incorporate them with other orders, and to shut up the houses of the institute in his diocess. To place such a decree in such hands without authorizing its tenor to be made known was an act of the most absolute despotism. Malvezzi was at any time a dangerous enemy; armed with this decree he pushed his hostility with a vigor which entirely disconcerted the Jesuits. So odious were his cruelties, that he avowed, in his letter to the pope, that the severities practised had put the people in mourning and exposed the holy see to public indignation. Yet he advised the pontiff to kill off the society first, and justify the course afterwards. Malvezzi liked not the companions of his mission. Buoncompágni, one of them, was too solicitous for the welfare of the holy see, Carvoni, the other, too honest to assist in cold blood at such a prostitution of conscience and justice. He asked for the intervention of an armed force. The people of Bologne twice remonstrated with his holiness against the severities of the cardinal-archbishop. He read their complaints and said to Macedonio, "send back these useless papers." Yet he could not conceal from himself the popular discontent which his measures had excited. Malvezzi confessed that his most inquisitorial researches had failed to discover any thing unfavorable to the Jesuits, and, as a remedy for his disappointment, counselled the pope to circulate slanders, "in order to prepare the minds of the people and nobility, who are devoted to the society, for the grand catastrophe which awaits the order." Sure of the discretion of those who were to follow him, the pontiff did not imagine that this correspondence would rise up against him, seventy-four years after it was written, to proclaim the innocence of the condemned and tarnish the memories of their judges.

It might be supposed that when Clement had abandoned the Jesuits to ecclesiastical persecutors, thus making them the sport of all their enemies, that he had done enough to gorge the most implacable hatred. Yet the vengeance of Charles III was not yet satisfied. He wished a complete triumph and did not rest till it was accomplished. On the 21st July, 1773, the bells at the Gesù announced the commencement of the novena in honor of St. Ignatius. Clement XIV heard their sounds and asked what they meant. When told, he remarked, with an air of consternation, "You deceive yourselves; not for the saints do those sounds go forth, they are for the dead." On the preceding night, in a window of the quirinal, he had signed in crayon the brief *Dominus ac Redemptor.* It was said, and has been repeated by Gregory XVI* himself, that after executing a brief of such momentous import, Ganganelli fell senseless on the floor and did not revive till morning. It was a morrow of despair and tears. According to the description of Cardinal Simone, his auditor, the pontiff, overwhelmed with grief, was stretched upon his bed almost naked; from time to time he was heard to say, "O God! I am damned, hell is my home, there is no remedy." Fra Francesco, says Simone, begged me to approach the pope and speak to him; I did so, but he made me no answer, he was saying continually "hell is my home." I endeavored to rally him, but he was silent. A quarter of an hour passed in this way, when looking at me he said, "Alas, I have signed the brief, there is no longer a remedy." I told him there was still a remedy, the brief might be withdrawn. "That is no longer possible," he exclaimed, "I have sent it to Monino, and the courier who is to bear it to Spain is perhaps already gone." Then, holy father, I said, one brief is revoked by another brief. "O God," he replied, "that cannot be. I am damned, my house is a hell, there is no remedy." This despair,

*Clement XIV et les Jesuites, page 331.

according to Simone, lasted a full half hour.*

From the 21st July, 1773, Clement XIV had only intervals of reason. Florida Blanca, say the Romans, was an asp coiling himself about the pope and stinging him incessantly with the memory of his pledge. His bite brought death at the same time upon the vicar of Christ and the Society of Jesus. The brief itself did not attempt to criminate the Society of Jesus; its substance is justly condemned in the comments of the Protestant historian Schœll. "This brief," he says, "neither condemns the morals nor the discipline of St. Ignatius. The demands of the courts are the only motive alleged for the suppression. The pope justifies his act by precedents where Orders have been suppressed to conform to the exigencies of public opinion." The pontiff forgot to add that these suppressed orders were secularized only after charges, proofs and juridical proceedings.

The promulgation of this brief was hailed with transports of joy by the enemies of the church; they held up Clement XIV as a model for all vicars of Jesus Christ. The archbishop of Paris, Christopher Beaumont, he who had never quailed at menaces, whose head was always seen above the storm, could not be induced by Clement himself to accept the brief. To the pope's solicitations he replied, "This brief is nothing but a personal and particular judgment. Among many things set forth in it, the first observed by the clergy of France, is the odious and ill-measured expressions employed to characterize the bull *Pascendi munus*, a bull given by the holy pope, Clement XIII, of ever glorious memory, and clothed with all the formalities. It is charged that this bull is but little exact, that it was extorted rather than obtained, while in truth it has all the authority and force of a general council, since it was not rendered till the clergy and all the secular princes had been consulted by the holy father." Thus the church of France, through its most illustrious organ, refused to countenance the destruction of the Jesuits.

When the successor of Clement XIV, Pope Pius VI, asked the advice of the cardinals concerning the suppression of the Jesuits, Antonelli, one of the most pious and learned, answered, "the impartial world admits the injustice of this act; he must be blind indeed, and imbued with deadly hate against the Jesuits, who will not see how illegally they were treated. What rule was observed in the judgment given against them? Were they heard? Were they permitted to make their defence? The manner of proceeding against them proves that their accusers dreaded to hear them for fear they would establish their innocence." "The brief," remarked Antonelli, "is destitute of the formalities requisite in all definitive sentences. It is addressed to nobody, as if so important an omission had been designedly made by the pope, in order that what he had subscribed in spite of himself might appear null in the eyes of every one."

The unfortunate brief of the 21st of July was retarded in its publication until Joseph II, of Austria, could arrange his avaricious schemes against the possessions of the order. On the 16th August, 1773, it was published and a commission appointed to enforce it, in the papal states. At eight o'clock in the evening of the same day the establishments of the Jesuits" were invested by the guard and the police. Alfani and Macedonio two of the delegates of the pope proceeded to place the seals upon the papers and the houses of the

*In the inedited memoirs of Count Mark Fantuzzi, nephew to the cardinal, we read, "Let what will be said or written, it is certain that Clement XIV wished to save the Jesuits, and thought he would be able to do so. He hoped to play off their enemies by promises, and feigned aversion till such time as he could stay the storm. But apart from the injustice of such a course, he lacked the talents, the knowledge, and the advice necessary for his purpose. Pressed and flattered by Jansenists and philosophers, pledged to France and Spain, he struck with reluctance the fatal blow of suppression. He lost his senses and went mad."

society. Lawrence Ricci, the superior general of the order, was sent to the English college while the assistants and the professed were scattered among other institutions. Then under the eyes of the pontifical agents commenced the pillage of the sacristies, churches, and achives of the society. The scandals which it occasioned are to this day remembered by the Romans, who relate, that even the jewels that adorned the madonna of Gesù were given to the mistress of Alfani who appeared with them publicly. So audacious was the conduct of Alfani and Macedonio, that Cardinal Marefoschi, whose antipathy for the Jesuits had secured his association with these men, rather than sanction such turpitude by his presence resigned his place in the commission.

On the 22d September Clement XIV ordered Lawrence Ricci the superior general, with his assistants, as also the secretary of the order, and the Fathers Le Forestier, Zaccharia, Gautier and Faure* to be imprisoned in the castle St. Angelo. The last named was one of the most brilliant writers in Italy. His only crime was the pungency of his wit and the energy of his reasoning. Shut up in the castle, neither Ricci nor his companions uttered a word of complaint. They declared themselves obedient children of the church, having nothing to reproach themselves with either as priests or Jesuits. They smiled sadly when asked about their subterranean treasures. "You have all our keys," they replied, "if there are any treasures you must necessarily find them all." So particular was Father Ricci that every thing should appear, that before his arrest he refused the offer made by friends who volunteered to take charge of important papers, and declared he would consent to no act which might cast a doubt upon the entire innocence of his companions and himself.

Clement XIV in his last act against the Jesuits had not ventured to commit the church in its most solemn form, but steadily refused to issue a bull for their supression. His sentence as one more easily revoked took the form of a brief.* This brief was not officially communicated to the Jesuits, according to canonical usage; it was not set up in the Champ de Flore, nor at the gates of St. Peter. The Gallican church refused to accept it, Spain considered it insufficient, Naples forbade its promulgation, Maria Theresa of Austria concurred in it purely and simply as expressing the views of the pope. Poland for some time resisted it, and the old Swiss cantons struggled strenuously against its injustice. They regarded its enforcement as dangerous to catholicity and memorialized Clement XIV against its execution. Lucerne, Fribourg and Soleure would not suffer the fathers secularized by obedience, to quit their colleges. Only Pombal and the philosophers were satisfied with the brief, and the pope weak in the affections of his own children, had the misfortune to become great in the eyes of the Calvinists of Holland and the Jansenists of Utrecht which last caused a medal to be struck in his honor. This joy of the enemies of the church was an indirect rebuke which Ganganelli felt most sensibly; it taught him the extent of his error, but it was

* To P. Faure the magistrate said: Mr. Abbe, I am instructed to say to you that you are not in prison for any crime. I know that very well, he replied, since I have not committed any. You are not confined for certain writings you have published. I can believe that too, since I have not been forbidden to write and have only answered the calumnies which have been vomited against the society of which I am a member. Be that as it may, said the officer, you are here for nothing of that kind, but to prevent your writing against the brief. Oh! oh! Mr. Officer! a novelty in jurisprudence! This is the same as to say, if the holy father feared that I would steal he would send me to the galleys, if he feared I would kill he would hang me to prevent it.

* A Brief is a letter addressed by a pope to kings, princes, magistrates, or other officers and sometimes to individuals in private life. Its name is derived from the custom of using it for short despatches and for affairs of lighter import. The matter of bulls is usually of more importance, their form is more ample and they are written on parchment. A solemn form of this latter kind cannot be used during the vacancy of the apostolic see, nor does a new pope use it until after his coronation.

too late to repair it. It only remained for him to die. Yet even his death was made use of to calumniate the down-trodden Jesuits. From the time he signed the brief, says Schœll, his health began to decline, and upon his death, he adds, "a number of phamphlets were circulated accusing the Jesuits of a crime, the existence of which reposes on no fact which history can admit."

The pope's mind was haunted incessantly by the thought of having destroyed the Society of Jesus. The joy of unbelievers and the grief of the faithful, filled his heart with desolation. Day and night he was tormented with bitter thoughts and would start from his sleep believing he heard the bells of the Gesù tolling his agony. Thus was it, that the aggrieved were less tortured than the aggressor. With quiet consciences, the proscribed poured forth their prayers for the happiness of their unhappy proscriber. In signing the brief the holy father had said, "This suppression will kill me." Long after it was promulged, he was seen to wander about his apartments and amidst his groans to cry out "I was compelled! I was compelled!" On the 22d September 1774 Clement XIV recovered his reason, but with it came death. Cardinal Malvezzi, the bad angel of the pontiff, assisted at his last moments. God did not permit that the successor of the apostles should expire without being reconciled to his heavenly favor. To effect this reconciliation a miracle was necessary and a miracle did occur. St. Alphonso Liguori was at that time bishop of St. Agatha of the Goths in the kingdom of Naples. Divine Providence who watched over the pontificate made this holy man the intermediary between heaven and Ganganelli. In the process of canonization of this saint we read how this miraculous intervention was effected. "On the 21st September this venerable servant of God fell into an apparent swoon. Seated upon his chair he rested there for two days as in a sweet and sound sleep. One of his attendants wished to arouse him, but Don Nicholas Rubino his vicar general gave orders that he should not be disturbed. Being at last awake and ringing his little bell his attendants hastened to him. Observing their astonishment he asked what was the matter. For two days, they replied you have not spoken nor eat nor given any sign. You believed me asleep, said the servant of God, but no such thing, I went to assist the pope who is now dead. It is certain that Clement XIV died between the hours of eight and nine in the morning, that is to say at the precise moment when the servant of God rang his little bell." Such is the recital of this event which the Roman consistory after a searching and mature examination pronounced a miracle. In the calm which the pope enjoyed in the few hours preceding his death, Malvezzi, who knew not his secret, supplicated the holy father to confirm the promotion of eleven new cardinals, whose names had been foisted on him by the enemies of the Society of Jesus, that they might sit in the next conclave. But justice had regained her empire over his holiness, he refused peremptorily. "I neither can nor ought to do so," he said to Malvezzi, "and God will judge my motives." Malvezzi and his accomplices still urged him. "No," he again said, "I go to eternity and "I know why." This extraordinary refusal appeared inexplicable to the cardinal. The pope was animated with new courage at the approach of the judgments of God and expired in holiness, as he would have lived, if, in an evil hour, ambition had not stepped between the purple and the tiara.

The crowned-heads became apprehensive that the church would crush the work of iniquity which they had forced a pope to consummate. Clement XIV the instrument of their vengeance was dead and they commenced their plots to prevent his successor from being just. Louis XVI whose young mind had been artfully poisoned against the Jesuits, signed the instructions to Cardinals de Luynes and

de Bernis which had been drawn up by Vergennes his minister of state. These instructions plainly indicated that the old intrigues were to be re-enacted, that France and Spain still harmonized in their hostility to the Jesuits, that certain cardinals were to be opposed and certain others to be supported for the papacy according as they were favorable or unfavorable to the institute of St. Ignatius. The last years of the pontificate of Ganganelli, the interior struggles he had sustained, the affronts he had submitted to, his loss of reason, his death, so full of instruction, every thing was present to the minds of the Sacred College. From their cells in the vatican they heard the insults which the people heaped upon the memory of Clement XIV. They had witnessed the scandals which preceded and followed his election and no one daring to renew them, Cardinal Braschi was elected pope on the 15th February, 1775.

The new pope, Pius VI, had been an eléve of the Jesuits, and always preserved his love for the institute of St. Ignatius and his first preceptors. In suppressing the Society of Jesus, Clement XIV had cast a shade on the work of all the pontiffs from Paul III to Clement XIII. Pius VI, actuated by a sense of sacerdotal and political courtesy, dealt gently with the acts of his predecessor. It was not possible for him to resuscitate an order so recently and so fatally killed, he could only alleviate the suffering condition of its members. To brand the injustice committed against them he doomed to oblivion, those heartless agents, Alfani and Macedonio.

Florida Blanca felt that his harsh policy towards the late pope would be unavailing with the new chief of the church. Yet, as a last act of malignity, he exacted of Pius, that the process against the superior general of the Jesuits and his brothers in prison should be adhered to. While the pontiff reluctantly enforced this act of his predecessor, he ordered the commission of inquiry, appointed by Clement XIV, at the instance of Spain, to resume its investigations and bring them to a definite judgment. Pius believed that the fathers had been wronged, and therefore accorded them this act of justice. The commissioners knew his vigilance, and that he would sanction nothing that was not sustained by the evidence of facts and documents, and thus it happened that the very men, who had, without trial or investigation, so cruelly punished the Jesuits, were constrained to be just, and acquitted on proof those they had wronged without a hearing.

Father Ricci, still an inmate of a prison, was the prey of all others that Spain most delighted to torture. Clement XIV was hardly dead, when Florida Blanca hastened to the palace of Cardinal Albani, dean of the sacred college and a friend of the Jesuits, and told him, "the king, my master, expects that you will be responsible for the Jesuit prisoners in the castle St. Angelo. He does not wish them liberated."

Pius VI knew the obstinacy of Charles' hate, and he studied to comfort the victims whom the monarch had reserved for his own malignity. The king was merciless and would not allow Father Ricci to be judged, knowing that his acquittal would be inevitable. The vicar of Jesus Christ dared to be just, he accorded to the virtues of Father Ricci the public testimony of his esteem, he condoled with him, he cherished the thought of his deliverance. But waning health anticipated the purposes of the pope, the superior general's life was ebbing away under its sorrows. In November, 1775, his disease had made such rapid progress that he demanded the viaticum. He did not wish to die without bidding adieu to his spiritual children, condemned to a cruel dispersion, and without pardoning the instruments of their wrongs. On the 19th of November, in the recesses of his prison, he read to the officers, soldiers, and prisoners around him, the testament of his grief, innocence and charity. In this testament, after having begged Almighty

God not to let him be biassed by bitterness of heart or any sense of injury in this last act of his life, feeling it to be his duty to give testimony to truth and innocence, he makes the two following declarations. First, "I declare and protest that the extinct Society of Jesus has given no cause for its suppression, I declare it and protest it with that moral certainty which a superior can have of what occurs in his order." Secondly, "I declare and protest that I have not given any, not even the slightest cause for my imprisonment. This I declare and protest with that supreme certainty and evidence which one has of his own actions. I make this second protestation solely because it is necessary to the reputation of the extinct company of which I was superior general." "I do not claim, in consequence of these my protestations, that the authors of the injuries inflicted upon the Society of Jesus and myself should be judged guilty in the sight of God, and I abstain from such a judgment. Men's thoughts are known to God alone, he alone sees the errors of the human understanding and discerns how far they are blameless. He alone penetrates the motives of actions and the affections and movements which accompany them; and since on that depends the innocence or malice of exterior actions, I leave their judgment to Him who will interrogate man's works and sound their thoughts." "To discharge my duty as a Christian, I protest that with the help of God I have always pardoned, and that I do now sincerely pardon, those by whom I have been tormented and wronged, in the first place, by the evils heaped upon the Society of Jesus and its members, next, by the destruction of the same society and the circumstances attending that destruction, and lastly, by my imprisonment, its hardships, and its injury to my reputation." Five days after this farewell paper was read Father Ricci expired, little thinking, perhaps, that truth would one day resume its empire. Pius VI, in testimony of his affection for the Jesuits, and as a solemn but imperfect reparation, ordered magnificent funeral obsequies to be prepared for the deceased. By his command the body of Ricci was carried in pomp to the church of Gesù and buried by the side of his predecessors, the chiefs of the Society of Jesus.

Such is the history of the suppression of the Jesuits in the eighteenth century; it is a history constructed from documents emanating from the very agents of their destruction, who thus stand convicted out of their own mouths of cruelty and injustice towards the disciples of Loyola. The libels and calumnies which brought about their destruction, though stamped with the seal of reprobation by their triumphant resuscitation and the testimony of a succession of sovereign pontiffs, are still kept alive and promulgated by the corrupt and envious. The Jesuits of our day seem to stand in the same relation to the infidel and the libertine that the primitive Christians did to the persecuting heathen. Does any disaster happen? Without reason or truth it is at once imputed to the Jesuits, just as among the Pagans, upon the occurrence of any calamity, the cry was the Christians have caused it, away with them to the lions. "If the Tiber overflows to the walls," says Tertullian, "or the Nile does not rise; if the weather is unseasonable; if an earthquake, famine, or pestilence happen, the general cry is, 'Straight away with the Christians to the lions.'" Indeed the day has not long passed away since the whole body of Catholics were dealt with by Protestants in the same way that the Jesuits are dealt with at this time. The credulity of the multitude accepting accusation for proof, persecuted the Catholics for plots and incendiarisms of which the entire world now pronounces them innocent.

If men were right in their facts about Jesuits their enmity would all be excusable enough; but, unfortunately for them, they are deluded by the foes of religion. There are two kinds of Jesuits, the Jesuits of fact and the Jesuits of fiction; and

unhappily the sins of the ideal Jesuits are visited upon the pure and exalted Jesuits of fact. Men listen to the calumnies of their revilers, but never trouble themselves to investigate the malignity and falsehood of their accusations. This morbid credulity of the multitude accelerated the suppression of the Jesuits in the eighteenth century, and has brought about their dispersion through Europe in the nineteenth. The levellers and communists of our day look upon the disciples of St. Ignatius as only "fit for treasons, stratagems, and spoils." Away with them is their cry. Do they reflect that the only successful communism that the world ever yet saw was the communism of Paraguay, established by this distinguished society, the communism of California, and the communism which exists at this day among the Flatheads of our own western wilds? These disinterested priests, with religion for a basis, and left in the free and unobstructed exercise of their charity, far away from the contamination of infidels and corrupt Christians, have built up, and do still build up societies upon the broadest platform of fraternal equality that mankind has ever witnessed. Yet, with every breeze that wafts intelligence across the Atlantic, we read, without a single comment from the press, the absurd contradiction, in terms, that religious liberty is proclaimed in this and that kingdom, and in the same breath that the Jesuits are expelled. In Germany, Naples and Sardinia, the champions of liberty and fraternity have no liberty or fraternity for the much abused Jesuits. Even in Rome while the Jews are let in at one gate the Jesuits are driven out at another, and the holy father, who loved the children of Loyola so tenderly, is obliged to beseech them to disperse lest the streets of his capital should run red with blood. Yes! their homes are again sequestered, again are they scattered. "They are gone: the faithful religious, who, had they but neglected the rule of their order, as others have, might have lived on, a soft and easy life, undisturbed by the enemy of mankind; for thus would they not have interfered with his reign in the world.

"They are gone: the faithful priests, who, had they less really taken up their cross daily, or followed Christ less strictly, would not have so deeply shared with him the world's despite, and scorn, and hate.

"They are gone: the patient and loving instructors of youth; who, had they taught the church's ancient creeds with less fidelity and less power, might have remained honored and caressed; but they were destroying at their very roots the noxious weeds of infidelity and wickedness; therefore has the enemy of mankind stirred up the bad, and blinded even many of the good to clamor for their destruction.

"They are gone: the champions of Christendom; the foremost of the church's soldiery against the powers of darkness: whose real fault in the eyes of their bitter enemies; I say not of all their conscientious, though, as I think, mistaken opponents, far from it; but whose real fault, in the eyes of those bitter enemies, was a burning zeal for that religion which they detest.

"But they are gone: the noble bearers of the standard of the cross through ages of self-indulgent habits, of relaxed morals, and of wavering faith.

"The brightest light that shone in this poor country, when nearly all else around was dark, is quenched, perhaps for aye; a light that would have burned brighter and brighter still, illuminating and making more glorious this page of your country's history; and ever going on before, the guide to higher knowledge, and through higher knowledge to a purer faith.

"They are gone: the last of your clergy that you ought to have sent from you; the only priests you have who could have raised your people to the level of your new and exalted institutions; the only men who could have taught the youth of Naples and of Italy their new privileges and their new duties."*

* Letter of Rev. Wm. Percival Ward, an Episcopal minister, to Signor Lacaita of Naples.

(Selected.)

MISSIONS OF COREA.—No. 1.

FRESH missionaries have at length landed in Corea. Before we penetrate thither with them and follow them in this track, which has conducted all their predecessors to martyrdom, we shall cast a glance at the theatre, hitherto little known, of their zeal, and recapitulate briefly the former religious transitions of a Christian congregation which—perhaps unparalled among all the churches—has been founded without apostles, and long self-supported without pastors.

The kingdom of Corea stretches to the north-east of China, and is a fief of that empire. It forms a peninsula, ranging about two hundred leagues from north to south, of an average breadth of sixty leagues, and is divided into eight provinces, viz., Hem-kiang-tao, Kang-ouan-tao, Kien-san-tao, Kien-la-tao, Toang-tchang-tao, Kiang-ki-tao, Han-hai-tao, and Piang-chang-tao. It is said to comprise in its forty districts thirty-three cities of the first class, fifty-eight of the second, and fifty-six of the third class. Hang-Yang, the capital, is situated in the province of Kiang-ki-tao, five leagues from the Yellow Sea; it is also denominated Kin-Tow, or *Regal Court*, as it is the sovereign's residence.

This city is of considerable size, but badly constructed, consisting of groups of edifices, heaped confusedly over an extensive table-land skirted by an amphitheatre of mountain and forest. The loftiest ranges present a circle of elevated fortifications.

The imperfect gleanings within our reach concerning this country preclude the possibility of even approximating to a correct estimate of the population. The gist of the information derived from the missionaries is that, after noticing the unproductiveness of the soil, what struck them most forcibly was the dearth of inhabitants. Many causes have contributed to depopulate this state: some are of a permanent character, such as pestilential diseases, or frightful famines, which periodically decimate Corean families: other causes are referrible to ancient transactions, and are the woful records of a double invasion. The Japanese, in 1592, and the Chinese, in 1636, made an onslaught upon this people, void of energy and inexpert at unsheathing the sword except against Christians. The peninsula became a desert, and groaned under the yoke of an odious tribute. The losses then sustained have never yet been fully repaired. Moreover, this country harbors, through the eastern mountain-ranges, and its rugged offshoots, a formidable and numerous enemy. Ferocious animals throng in quest of prey, and at least one thousand Coreans become the annual victims of the denizen of the forest and the insatiable tiger.

When we contemplate Corea in a religious aspect, we find the country from time immemorial prostrate at the feet of idols. The first rank of its thousand divinities comprises Senytsou, tutelar genius of families; Tsetsou, conservator of dwellings; Samsin, creator of the human race; Malmieng, friend and avenger of parents; Senangsang, providence of the universe; Jeny-tong and Taipak, arbitrators of domestic concerns; Kouan, god of battles; Tsikseng, invoked against all scourges; Confucius, master of wisdom; Mirieeck, Tsieseek, Kounoung, and many other genii, the enumeration of whose

attributes would be too protracted. The Coreans, like the Chinese, render divine honors to their deceased parents; this dogma and practice constituting the most universal and sacred form of national worship.

During the most flourishing epoch of Christianity in the Chinese empire, the first glimmerings of the gospel penetrated the chaos of Corean error. Certain wise men, it is stated, who were honored in their own country with the title of doctors, guided by the sole light of reason unobscured by passion, came to the conclusion that there must exist a doctrine superior to any found in the diverse sects of the country. It so happened that they had heard a report on our faith from the ambassadors who proceed annually to the court of Pekin, to perform an act of fealty. Anxious for further information upon a a religion the beauty of which they had only caught a glimpse at through a mere report, they entreated their friends, who were to be members of the ensuing legation, to facilitate for them this important investigation. In point of fact, they received a furtive consignment of some Christian books, scattered through European curiosities. After these first notions, the establishment of Catholicism in Corea was planned: this took place in 1632, under the reign of the Chinese emperor, Tsong-tchin.

From that epoch until 1720 we lose all sight of this nascent church: its first steps had not left a track upon the soil of Corea; very likely a storm arose, and it screened its cradle under the veil of silence. But in the fiftieth year of the famous Kang-hi, another ambassador renewed with the apostles of China their long-interrupted relations. In an interview with the missioners, he received from them some new treatises on religion, which he conveyed to Corea. One of his fellow-countrymen, named Hang, to whom these books were confidentially lent, had the happiness to relish the truths which they disclose, embraced the gospel, took the name of John in baptism, and, later, concerting measures with some other proselytes, despatched a new delegate to Pekin, to receive further information respecting our holy religion.

This pious messenger was named Ye. After holding conference with the missioners, he was baptized in the month of February, 1784, by Father Chislain, a French Lazarist, who gave him a selection of good books for distribution in his country. On his return home, Peter Ye displayed fidelity to the mission confided to him, propagating the Saviour's doctrine with equal success and courage, and he thus placed upon a more solid base the foundations of Christianity in Corea.

The time drew nigh when these foundations must be cemented with blood, and a court intrigue give the signal for massacre. Two ancient parties exist in Corea, who rival each other in the attainment of power, and who, alternately imposing themselves upon the weakness of the prince, to govern in his name, and slake their vengeance, are either dictators or victims of proscription. One faction is denominated Pick, and the other faction Ti. Their rivalry was originally nothing more than a dissidence of opinion and a struggle for influence between ambitious ministers: thence arose two political schools, or rather two hostile camps, separated by deep hatred, unceasingly goaded to fresh excessess by mutual recriminations and defiances, by the combats in which they struggle, and by the abuse of their fleeting triumph, which, according to their notion, consists in the right of power to crush its victims. The violence of their reactions is such that, not content with smiting relentlessly those who preoccupy the avenues to the throne, they envelop in the same disgrace all that their adversaries have fostered or protected.

Thus it occurred that the Christian religion, although a stranger to their woful divisions, found itself pointed out to the hatred of a party, and comprehended, six times in half a century, in its cruel re-

sentments. The Christian religion had made rapid progress under the government of the Tistes, whose administration was not always of a protective character, but at least exhibited toleration. This was enough to induce the Pickists, in 1791, when they returned to power, to swear its annihilation by a general persecution. Then, as later, in 1795, 1801, 1819, 1833, and 1839, that is to say, each time that the throne was committed to their custody, blood flowed in torrents upon the shores of Corea—faith had its witnesses of every condition and every age; children came forward to solicit the favor of dying with their mothers; judges presented their hands to the felon's chain; princesses of royal blood descended fearlessly to the bottom of dungeons, were broken upon the torture, or knelt with their slaves under the soldier's sword. More than eight hundred glorious names are already inscribed upon this martyrology, and the list of proscription remains always open.

Among these victims there is one round whom the church of Corea casts a halo of special veneration, viz. Paul Tsitt-soungi, its first martyr and most illustrious child. We are not aware of what combats he had to sustain, but we know that his trial was long and cruel; that, after resisting seductions as well as torments, he died a hero of faith, admired by Christians for his virtues, and also esteemed by pagans themselves for his science.

However, all the evils of Corean neophytes do not consist in the punishments with which the law smites them. Obliged to live unknown to the pagans who surround them, and who, even now-a-days, hunt them down like lepers, if they do not denounce them to the fury of soldiers charged in pursuit of them, no neophytes can have a fixed residence, much less a recognised dwelling. In order to escape vexations of all sorts, they hastily sell their demesnes, or abandon them for want of purchasers, and fly like swarms of bees to an uninhabited district upon the mountain or in the forests, which they think they can clear without apprehension. This emigration, so frequently repeated, has reduced them to the lowest indigence; hundreds perish annually from misery, and when our missioners came to share their perils, after distributing all the alms they had received to this famished flock, they found themselves reduced to beg for bread. "If any relief reaches us," wrote Mr. Chastan in 1837, "we can support our modest existence; if not, we shall still survive some short time on herbs and roots, like our poor Christians."

We ask ourselves in admiration how it is that this church of Corea, lost as it were at the other end of the world, bereft during so many years of pastors, exhausted by the loss of her most generous blood, has been enabled to *renew her youth* in the anguish of hunger, and treasure her faith in the awful trial of dispersion. Her enemies thought, in point of fact, they had annihilated her: *the accursed sect*, as they termed it, no longer exhibited itself; and the execution seemed accomplished of that vow of their queen, viz., to end all, not only the stem, but the root, should be uptorn. And still the germ of the evangelical seed was fructifying in shade and silence; each persecution again found the faithful more numerous. In 1836, at the moment Mr. Mauband penetrated into Corea, they already exceeded the number of four thousand; four years after, the amount was doubled, and all the parade of extreme penalty had for its sole result to raise the total number of Christians at the present day to twenty thousand souls.

Whilst she grew up in the lair of oppression itself, the church of Corea unceasingly stretched forth her hands to the west, from whence she knew that the apostles come. China was beseeched almost year after year to guide her in her combats and heal her wounds. In 1794 the Most Rev. Dr. De Gouvea, who then occupied the see of Pekin, selected a Chi-

nese priest, named Tcheou, to be the first missioner of these forlorn Christians. A Judas sold him to the persecutors, and he was put to death in 1801. However, the martyr, before expiring, had announced that at the end of thirty years his neophytes would receive fresh succor.

In point of fact, towards the year 1834 a second Chinese priest entered Corea, followed two years later by Mr. Mauband, of the Society of Foreign Missions. Upon the frontiers of the peninsula the Rev. Dr. Mauband had rendered the last rites to his bishop, the Rt. Rev. Dr. Bruguière, vicar-apostolic of Corea, who, after having wandered for a long time in the deserts of Mongolia, oftentimes without lodging and without refuge, died in a poor cabin, within sight of his desolated mission. The Rev. Dr. Chastan penetrated thither almost at the same time as his brother laborer: the Rt. Rev. Dr. Imbert hastened to join them, for the storm commenced thundering over his flock; they were shortly to rendezvous bound in iron—three voluntary victims, proceeding to tender themselves in sacrifice for the salvation and peace of their beloved sheep.

Their heads once fallen in 1839, the persecutors ceased to immolate Christians. We know not whether this was the result of lassitude or fear; but a rumor was afloat that, after the murder of the missioners, the court began to tremble lest their countrymen should come and chastise them. The whole populace exclaimed, that Corea, being as guilty towards Europeans as China, was going to experience the same fate: that war was imminent; that from day to day they might expect a hostile fleet which would bring the greatest calamities upon the country, because they had shed the blood of the innocent. Those who constituted a portion of the late embassies exaggerated these apprehensions: they stated they had been informed by the English, that the kings of the West are in the habit of chastising every nation who fail in hospitality towards their subjects; that they deem the honor of their crown interested in wreaking signal vengeance for this injury. The ministers grew therefore alarmed, and the whole kingdom rose into murmur at the expectation of so great a misfortune.

Frenchmen, in point of fact, were sailing to Corea; but, instead of ships of war, they proceeded in a frail bark, dismasted by the storm; instead of irritated soldiers, they were ministers of peace—two angels of salvation. They came, like their brother martyrs, with hands laden with alms for the indigent Coreans, to devote lovingly their strength and their life to the happiness of those who, without knowing them, had condemned them by anticipation to the gibbet. One was the Rt. Rev. Dr. Ferrèol, bishop of Beline; the other was the Rev. Dr. Daveluy, a worthy associate to so generous a prelate. With them was Father Andrew, that young Corean with whom our readers are already acquainted, having perused his travels across the frozen solitudes of Mantchooria, and the adventurous passage of the Yellow Sea. How now are they united together? How are they conveyed to the inhospitable shores of the peninsula? The letters of the missionaries will inform us.

Instead of anticipating details that will give us a just idea of these new apostles, we deem it expedient to transcribe here some lines from a letter wherein the soul of the Right Rev. Dr. Ferrèol discloses itself without reserve. "Shortly," he wrote in 1843, "we shall surmount the formidable barrier of the Corean custom-house; we shall go and console that desolate people, wipe away their tears, heal their still reeking wounds, and repair, as much as we are enabled, the numberless evils of persecution. We shall follow them in the depth of the thicket,—upon the mountain ridge; we shall penetrate with them into the crypt, to offer therein the holy Victim; we shall share with them their bread of tribulation; we shall be fathers of the orphans—we shall pour into

the bosom of the indigent the offerings of our brethren of Europe, but, above all, the spiritual blessings of which the Divine mercy has rendered us the depositories; and if the effusion of our blood is necessary for their salvation, God will also grant us the courage of bowing our heads beneath the axe of the executioner."

(Selected.)

LOST TIME.

I threw a bauble to the sea,
A billow caught it hastily;
Another billow quickly came,
Successfully the prize to claim;
From wave to wave, unchecked, it passed,
Till tossed upon the strand at last.
Thus glide unto the unknown shore,
Those golden moments we deplore;
Those moments which, not thrown away,
Might win for us eternal day.

(Selected.)

SOCIETY OF ST. VINCENT OF PAUL.

ASSOCIATIONS formed for the propagation of the faith, for the establishment of good morals, for the practice of charity among men, have been always viewed with favor by the church, and oftentimes have organizations of this character been solemnly approved by the church, but only when their principles have been examined and found to accord with her's. When they are inconsistent with her teaching, she either formally denounces them individually, or directs the attention of the faithful to general rules and principles by which they may be guided in particular cases. Hence every Catholic knows that those societies which are usually denominated "secret societies" are forbidden by the church; because, in order to become a member of any of them, a man is required to bind himself by oath, or some other religious obligation, to the discharge of duties of which he is wholly ignorant. Moreover, these societies are generally of an exclusive and proscriptive character, so that even their benevolence is not such as the church can approve; and it also happens that they have the effect of estranging the mind from the practice of what the church prescribes. This being the case, it is evidently the duty of those who love God, his holy religion, and their own souls, to keep aloof from these associations, and not to suffer themselves to be influenced by those who, under pretence of friendship, would advise them to connect themselves with them. There is

a charity and benevolence which the church approves, nay, enforces as a Christian duty, and there are in the church, and of course approved by her, associations which have for their object the exercise of true Christian charity. Of the many of this kind, we would direct attention to one in particular, the "Society of St. Vincent of Paul." It had its origin in Paris in the year 1833, and was composed at first of only eight young students who were engaged in literary discussions, which were at times conducted with some degree of warmth. They conceived the design, and formed the plan of an association exclusively Christian, in which charity alone should preside, and which should have for its object the especial honor of our Lord Jesus Christ in the person of the poor. It seems to have had the approbation of heaven. After the lapse of a few years, it was introduced into the several diocesses of France, with the approbation of the respective bishops; and in the year 1841 the society numbered several thousands. Among its members, at that time, were, according to a report furnished us, "679 barristers and law students, 157 physicians and medical students, 117 ecclesiastics, 89 military men, 24 judges, 87 artists, 153 professors of Normal schools, 20 men of letters, 103 individuals in government employment, 18 chymists and druggists, 223 merchants and manufacturers, 261 members living on their own means, besides various others not classified above."

Now, we find it established in Italy, England, Scotland, Ireland, Belgium, Constantinople, Mexico, and in our own happy country, where, with the blessing of God, it is also destined to work much good.

A conference was commenced in New York about a year ago, by the advice of the right reverend bishop of the diocess, and has been aggregated to the general conference, or parent society in Paris, as the extract of a letter from the president of the general council in Paris to the president of the conference in New York will show:—

PARIS, *March* 22d, 1848.

"*Dear Sir and Brother*—A few days ago we received your letter of February 19th, and we hasten to reply to it. We presented it to the general council in session on the 27th inst., and we are happy to have it in our power to announce to you that the aggregation of the conference of New York has been unanimously pronounced; so that henceforth we shall be united to you in prayer, intention, and good works. This aggregation, as you know, gives you the right of participating in the precious indulgences with which Pope Gregory XVI has been pleased to enrich our society by two briefs, one dated January 10th, the other August 12th, 1847." Etc.

The society is composed of *active* and *honorary* members. The conference of New York numbers at the present time twenty-five active members. The conference has for its object the exercise of charity in many ways, but chiefly, to visit poor families, to minister to their physical wants as far as means will admit, and at the same time to give such counsel for their spiritual good as circumstances may require—to look after the male orphans when they shall have left the asylum—to attend to apprentices and other youths, many of whom it is well known stand in need of other admonitions besides those which they receive from their parents, as they are often induced, by the force of bad example and wicked company, to disregard parental authority and advice—to distribute moral and religious books. The vast number of demoralizing publications, spread through the community, shows the importance of judicious attention to this duty. Finally, to be willing to engage in any charitable work which will not interfere with the chief end of the society, and to which its resources will authorize the members to attend. Although the society is composed solely of men, all may gain the indul-

gences, which the holy father has been pleased to grant to its benefactors, by contributing regularly a certain sum, and complying with the other conditions required to gain them.

It is certainly desirable a conference should be formed in every district in the city, as by such an association much good will accrue to the members themselves, by the good influence they will exercise over one another, and to those in whose favor their united charity and zeal may be exerted.

The conference meets for the present at the episcopal residence, every Sunday evening (except the first Sunday of the month) at 5 o'clock. The rules of the society will soon be published. Then all will be enabled to examine the conditions required for membership; the duties of the members *active* and *honorary;* conditions required for members and benefactors to gain the indulgences granted to the society. This is a great and a good work. May it prosper!—*N. Y. Freeman's Journal.*

J. L. P.

For the U. S. Catholic Magazine.

THE ORVAL PROPHECY.

The following prediction we place before our readers, as a curious and interesting document, relative to the events more particularly affecting the past, present and future destiny of France. This prediction has no authoritative character whatever, except that which each one may be disposed to concede to it, after examining the grounds of its authenticity. These grounds, as stated below, are entitled, in our opinion, to at least a respectful consideration. The *Journal des villes et des campagnes* published the prophecy in 1839, and nine years after, Louis Philippe, as foretold in the prediction, is precipitated from his throne, and the horrors of civil war ensue among the French people. But the announcement of events that are still enveloped in the dark uncertainty of the future, is what imparts to this prophecy its peculiar interest among the present generation. It says that, before the expiration of ten years from the accession of Louis Philippe, Paris will be destroyed by fire; after this, a period of prosperity and happiness will follow; the Bourbon family will reascend the throne, and their reign will be characterized by great wisdom and power, conducing to the public peace and the welfare of the nation: three kings will be converted to the Catholic faith; England and Scotland will also return to the mother-church; &c. If these things come to pass, they will contribute in no small degree to establish the claims of the prophecy of Orval, to be considered a revelation from above.

THE prediction known in Europe under this name, is worthy of notice at the present time, as it contains some remarkable allusions to the events actually transpiring in that part of the world. The history of this prophecy is thus sketched by the *Journal des villes et des campagnes,* of the 18th July, 1839.

"This prophecy, which we were the first to publish in our paper of June 20th, and which has been copied by several other journals, has produced a vivid sensation among our readers, some of whom, startled by its announcements, have requested information respecting its authenticity. The following particulars are what we are able to furnish on the subject. They are taken from a letter written by the most illustrious and most concientious sçavant in the province of Lorraine.

"The abbey of Orval, of the order of Citeaux, is situated in the diocess of Treves, on the Luxembourg frontier.* When the French army, in the time of the revolution, blockaded the city of Luxembourg, where Maréchal Bender commanded and where a great number of emigrants from Lorraine had taken refuge, the abbot of Or-

* There is a work entitled, "The holy mountains and hills of Orval and Clairvaux." By Andrew Valladier, abbot of St. Arnold of Metz. Luxembourg, 1629, in 4to.

val and his monks arrived in the place with their archives and other precious effects. After some days, the abbot in arranging the papers which he had saved, found the *Previsions of a solitary*, printed in the year 1544, and attributed to a monk named Philip Olivarius. Having shown the document to Maréchal Bender, this officer was much amused at it; but the distinguished Frenchmen who were present, took copies of the prophecy which were circulated through the city and beyond it. The death of Louis XVI, which is so clearly announced in these previsions, won for them an extraordinary attention. The Countess Adele de Ficquelmont, canoness of Porchais, who had emigrated with her father, heard them read at the house of her uncle Count de la Tour, afterwards minister of war at Vienna. On her return to France she married Count Monthereux Ficquelmont. Baron M——, ex-colonel in the service of Austria, who was then in the garrison at Luxembourg, heard the prophecy spoken of at the same period, about the year 1792. The Countess Alexandrina de Raigecourt, canoness of St. Louis at Metz, affirms that she heard it read in chapter, at the time of the emigration. Mr. D—— of Nancy, knight of St. Louis, has a copy of it, taken from the one which was in his mother's possession at Luxembourg, at the same period. At Frouard, near Nancy, there is an aged nun who also professes to have a copy of this prophecy. In fine, the abbé Mansuy, vicar general of Verdun, in a letter to a gentleman of Nancy, dated November 24, 1831, says: 'The prevision of Orval was made known to me by a very respectable clergyman, who, while yet a layman, had seen it at Orval, at the period of the revolution.' All the above-mentioned persons are worthy of credit."

This notice confirms, in part, what we knew before, particularly that the prophecy of Orval, written in 1544, announced the events of the subsequent period, but that at the time of its discovery during the revolution, most of the copyists omitted that part which had been already accomplished, transcribing only the events which were to take place in future. Hence the death of Louis XVI, although plainly foretold in the prevision, according to the above letter from the *Journal des villes et des campagnes*, is not alluded to in the copies of it which we possess; they begin with announcing "the young man from beyond the sea," (Bonaparte,) and his expedition to Egypt.

PROPHECY.

At that time, a young man come from beyond the sea into Celtic Gaul, will distinguish himself by strong counsels: but the great ones whom he will overshadow, will send him as a warrior into the land of captivity. Victory will carry him back to the former country. The sons of Brutus will be much astonished at his approach, for he will reign and will take the name of emperor. Many great and powerful kings will be seized with fear, and his eagle will carry off many sceptres and crowns. Footmen and horsemen, carrying the eagle and blood before them, and as numerous as insects in the air, will hasten with him over all Europe, which will be filled with astonishment and covered with blood. His power will be such as to make believe that God is fighting with him. The church of God, in her great desolation, will be somewhat consoled, in seeing her temples again opened to her children, wandering on every side; and God will be blessed.

But it is done: the moons will be over;* the old man of Sion† treated with indignity, will cry unto God; and behold, the mighty one will be blinded for the commission of sin and of crime. He will leave the great city with a magnificent army, the like of which was never seen before; but never will the warrior bear up against the state of the weather: the third part and again the third part of his

*The number of these moons was probably mentioned in the first part of the prophecy, which has been omitted by the copyists.

†The Sovereign Pontiff, Pius VII.

army will perish by the cold of the mighty Lord.

Two lustrums will now have passed since the period of desolation. The widows and orphans will cry unto God, and lo! the great ones who had been made low, will recover their strength; they will unite in order to put down the man that is so much feared.

Behold, there now comes, with warlike hands, the ancient blood of ages,* that will resume his place in the great city. Then, the man who was so much dreaded, will go in deep humiliation to the country beyond the sea, whence he had come.

God is great! The eleventh moon will not yet have appeared, and the bloody scourge of the Lord will return to the great city, and the ancient blood will leave it.

God alone is great! He loves his people, and hates blood. The fifth moon will rise upon many warriors of the east: Gaul is covered with men and with instruments of war. It is done with the man of the sea: there comes again the ancient blood of the man of Cap.†

The will of God is for peace, and may his name be blessed! now, great peace will reign in the country of Celtic Gaul. The white flower‡ will be in great honor, and the temples of God will resound with holy canticles. But the sons of Brutus, hating the white flower, succeed in obtaining a great influence, which is very displeasing to God, on account of those who belong to him. The great day is still much profaned. Notwithstanding this, God will try the restoration during eighteen times ten moons.§

God alone is great! He purifies his people by many tribulations, but the wicked will always have an end. In that time, a great conspiracy will be secretly carried on against the white flower, by reprobate societies, and the poor ancient blood will leave the great city;* and the sons of Brutus will be much increased in number. The servants of God will cry unto him with earnestness; but God will be deaf in that day, because he will retemper his arrows, to plunge them soon into the breasts of the wicked.

Wo unto Celtic Gaul! The cock will blot out the white flower, and a man of distinction will call himself *king of the people.*† A great commotion will ensue, because the crown will be conferred by the hands of workmen, who will have fought in the great city.

God alone is great! The reign of the wicked will be seen to increase: but, let them make haste. Behold! the thoughts of the Gallic Celt are clashing, and there is a great division of sentiment. The king of the people will appear at first to have little power: nevertheless he will prevail against a host of wicked men. But he was not well seated on the throne and God casts him down.

Howl, ye sons of Brutus! Call for the wild beasts that are going to devour you. Great God! what din of arms! There is not yet a full number of moons,‡ and many warriors are coming.

It is done. The mountain of God in desolation has cried unto him: the sons of Juda§ have cried unto him from a foreign land; and God no longer turns a deaf ear. What fire accompanies his arrows! Ten times six moons and less than ten times another six moons have nourished his anger. Wo to thee, great city! Here are ten kings armed by the Lord: but already *has fire levelled thee to the earth.*‖ The virtuous however, among

* The Bourbon family.

† *Cap* is the root of the word *Capet.* Hugh Capet was the founder of the third French dynasty, which continued in the Bourbons.

‡ The *lily* is the coat of arms of the Bourbons.

§ That is, the period of 15 years, from the return of the Bourbons in 1815 to their downfall in 1830.

* Charles X left Paris in 1830, and all power fell into the hands of the revolutionists.

† The distinctness with which Louis Philippe is here characterized, is very remarkable. The *cock* was his coat of arms, and every body knows that his title was not, king of *France*, but, *king of the French.*

‡ Some think that this full number is a year, but it is a mere conjecture.

§ The royal family, which among the Hebrews was of the tribe of Juda.

‖ According to this prediction, Paris will be destroyed by fire, before peace is restored.

thy people will not perish, God has heard their prayer.

Fire has purged the place of crime: the waters of the great river have been reddened with blood. Gaul, which was seen in a dismembered condition, is now to bind together again its disjointed parts. God loves peace. Come, young prince; quit the island of captivity: join the lion to the white flower.* God wills that which is foreseen. The ancient blood of ages will yet put an end to long dissensions. One shepherd will then be seen in Celtic Gaul. The man whom God has rendered powerful, will be firmly established. Peace will be the result of many wise enactments. God will appear to battle with him, such will be the prudence and wisdom displayed by the descendant of Cap.

Thanks to the father of mercy! The temples of holy Sion resound with the praises of the only God who is great. Many stray sheep will return to drink from the living stream. Three princes and kings will throw aside the mantle of error, and will be enlightened in the faith of God. *The two thirds of a great people in the sea will return to the true faith.** God is still glorified during fourteen times six moons and six times thirteen moons.

God alone is great! The good is done; the saints are now to suffer. The man of evil comes from two septs: his power increases: the white flower declines during ten times six moons and six times twenty moons, and disappears forever.

Much evil and little good will there be in those days. Many large cities will be destroyed. Israel will be converted truly to the faith of Christ. The sects and the members of the church will form two parties clearly distinguished from each other. It is done: God alone will be believed: and the third part of Gaul and yet the third part and a half will have lost all faith, as well as other people. Already have six times three moons and four times five moons elapsed, and the last age has commenced. . . . . God combats by means of his two servants, and the evil man has the advantage. But it is done: the Almighty raises up a wall of fire that obscures my vision, and I see nothing more. May he be blessed forever. Amen."

* An allusion to the return of the Bourbon dynasty in France.

* The conversion of England and Scotland is here clearly announced.

(Selected.)

DEATH OF THE ARCHBISHOP OF PARIS.

THE archbishop of Paris, accompanied by two of his grand vicars, MM. Jacquemet and Ravinet, went on Sunday of his own accord to General Cavaignac, at the Palais Bourbon, where he has established his head quarters. He offered himself to go among the insurgents, as the bearer of words of peace to them, and to place himself and his clergy at the service of the republic. General Cavaignac immediately gave orders that every facility should be given to the venerable prelate, who, accompanied by his colleagues, went immediately to the barricades, carrying with him General Cavaignac's proclamation to the insurgents. Three members of the national assembly, MM. Larabit, Galli Cazalet, and Druet-Desvaux, volunteered to accompany him. On his way citizens and soldiers fell on their knees begging his blessing, but entreating him not to proceed. He replied that his duty led him to risk his life, and he kept repeating—*Bonus autem pastor dat vitam suam pro ovibus suis.* He passed several *ambulances* on the way, where he entered

in and blessed the wounded. On his arrival at the formidable barricade of the Faubourg St. Antoine, the archbishop and his grand vicars advanced to speak to the insurgents. A man in a *blouse* preceded him with a branch in token of peace. The archbishop appeared on the barricade; the combatants hesitated and paused for some moments. A good deal of altercation took place between the insurgents and the citizens, when unfortunately the former were alarmed by the sound of the beat of a drum. They thought that the attack was about to recommence; some shots were discharged on both sides, and unhappily one of the balls struck the archbishop, who immediately fell. A faithful servant, who had secretly followed the party, took the archbishop up, and was himself wounded the same moment in the side. Some of the insurgents went immediately to the assistance of the venerable prelate, who was carried to the hospital of Quinze Vingts. On his way there he was escorted by some gardes mobiles. The physiognomy of one of those brave lads had struck him, having seen him fight and disarm his enemy, after being wounded several times. Calling him to his side, he had strength enough left to raise his arms, and taking a little wooden crucifix attached to a black collar which he had, he gave it to the young hero, saying to him, "Never quit this cross . . . . . lay it on your heart, it will make you happy." Francis Delavrignière, such was his name, swore, with his hands joined, and in the attitude of prayer, ever to preserve this precious souvenir of the dying prelate. The holy prelate did not for a moment lose his Christian serenity. Scarcely had his vicar general, M. Jacquemet, rejoined him, when he asked him, as a friend, whether his wound was very serious. "It is very serious." "Is my life in danger?" "It is in danger." "Well!" said the archbishop, "blessed be God, and may he accept the sacrifice which I offer him anew for the welfare of this erring people. May my death serve to expiate the faults I have committed in my episcopate!" Then, recollecting himself, he made his confession, and received some time afterwards extreme unction, maintaining, in the midst of unspeakable suffering, all his presence of mind, a satisfaction full of simplicity and grandeur at having done his duty. "Life is so little," he often said, "what remained of it for me was insignificant; I have sacrificed but little for God, for men created after his image, and redeemed by his blood." On Monday the archbishop was taken from the Quinze Vingts, and carried home upon a litter, hastily made of some pieces of wood, his face and body covered over with a sheet. He arrived at his house, in the Ile de St. Louis, at one o'clock precisely. The mournful procession was composed of some of the national guard, with a colonel at their head, the doctor Cazol, two military surgeons, the curé of St. Antoine, and a few servants. A large body of ecclesiastics awaited its arrival, in the court of the archiepiscopal palace. The archbishop was carried up to his chamber upon the litter, and placed upon his bed. Here, for the first time, when they took away the sheet which covered him, could he see the repressed and struggling tears, which overflowed the hearts of all around him. The nature of the wound left no expectation of his recovery, there was nothing left but the faint hopes which always attend upon wishes, affections, and sorrows. The day before he visited General Cavaignac, the archbishop had said to his vicars general: "It is the sacrifice of my life, and I have made it." God has indeed received the offering, and marked it with the seal of reality. It was fitting that the blood of France, the blood which has been shed by so many noble hearts devoted to their country, should flow also from the heart of a priest and a pontiff in the same heroic cause. In all times this would have seemed meet and fitting, how much more at a time like this, during a revolution

which has shown itself in so wonderful a manner, the jealous guardian of all things consecrated to God. The church of Paris owed something to the universal respect which has protected her during four months, and the church of Paris has paid her debt, she has given the recompense, as far as it is possible for man to reward actions which have God alone for their end and object. God will do the rest. He sees our miseries, and he knows our hearts. In the scale of his infinite mercy he will weigh the blood of our fathers and our brothers; the blood of the young men cut off by civil war in the joy of their youth; the blood of the brave soldiers, who had hoped to lay down their lives on holier battle fields; the blood, in fine, of the venerated pontiff, who has received the stroke of death, in proclaiming the word of peace. Yes, it is our faith and our trust, that this latest and most illustrious victim, will terminate while it crowns the holocaust of blood. From the height of the barricade whereon he was struck down, the archbishop of Paris has breathed for France, and for our city, prayers which will be breathed on high. Already the Faubourg St. Antoine has opened its formidable gates, the guns are silent, and sounds of hope and peace succeed to the sounds of death and despair. And before he consummates his sacrifice, if our prayers and tears may not prevent its fulfilment, the murdered prelate will behold the restoration of peace, and will be encouraged to hope for the accomplishment of the prayer which was his first exclamation, when he found himself in his own house, in the midst of his friends: "May we never see another civil war."

On Tuesday night, at eight o'clock, the president read to the assembly the following letter: "Monseigneur, the archbishop of Paris, died to-day, at 4 o'clock, P. M. The venerable prelate had lost all consciousness last night at eight o'clock, but recovered his senses a few moments before he expired, and was able to address his clergy. He left them, as a farewell, the recommendation to redoubled zeal and self-denial in the accomplishment of their holy mission, and to pray God that his blood might be the last shed in France under such cruel circumstances." This communication was received with the most solemn silence.

The following decree was passed by the national assembly on Wednesday, to express their regret for the loss of the archbishop of Paris: "The national assembly regards as a duty, to proclaim the sentiment of religious gratitude and profound affliction which it feels for the devotedness which the archbishop of Paris showed, and for his death, so holy and so heroic."—*Univers* and *Ere Nouv.*

INTELLIGENCE.

DOMESTIC.

Archdiocess of Baltimore.—*Ordination.*—July 12th, in the chapel of St. Mary's seminary, the Most Rev. Archbishop Eccleston conferred the holy order of priesthood on the Rev. James Lawrence, who had been ordained subdeacon and deacon on the two preceding days. Rev. Mr. Lawrence, at the request of the bishop of Richmond, has received an *exeat* from the Most Rev. Archbishop, and will exercise the holy ministry at Wheeling, Va.

Ordination.—In the chapel of Georgetown, on the 21st, 22d and 23d July, the following gentlemen were made respectively subdeacons, deacons and priests. Anthony Ciampi, Angelus Paresci, Basil Pacciarini, Charles King, John McGuigan, Eugene Vetromile, Peter Millar, Louis Vigilante—of the Society of Jesus.

Laying the Corner Stone.—On Sunday, July 16th, the corner stone of a church to be erected at Pikesville, eight miles from Baltimore, was blessed and laid by the Rev. Alexius Elder,

assisted by other clergymen. The Rev. Mr. White preached on the occasion. The Catholics of this vicinity have displayed a very commendable zeal in undertaking the erection of this church, which will not only afford to themselves increased facilities for the practice of their religion, but will be likely to diffuse the blessings of Catholicity in a neighborhood, where, until now, it has been little known. The Catholics about Pikesville, though few in number, have entered upon this good work in the hope that their brethren of the faith in Baltimore and elsewhere will assist them, in view of the great benefits to be derived from the erection of a church in this place.

Diocess of New Orleans.—*Dedication, &c.*—On Sunday, June 18th, the Rt. Rev. Bishop Blanc dedicated to the worship of God, the church of the Holy Trinity at N. Orleans, which has been erected for the use of the German Catholics.—*Prop. Cath.*

On the 20th June, the Rt. Rev. Bishop Blanc blessed the new chapel of the Ladies of the Sacred Heart, in the parish of St. Michael. This chapel is 90 feet long by 50 in width. The following day he gave confirmation to forty persons, mostly pupils of the academy.—*Ibid.*

Confirmation.—On the 25th June, the Rt. Rev. Bishop Blanc administered the sacrament of confirmation to 70 persons, in the church of St. Patrick, New Orleans.—*Ibid.*

Diocess of Cincinnati.—*Confirmation.* The sacrament of confirmation was administered on last Sunday, June 18th, by the Rt. Rev. Bishop Purcell, in the church of the Holy Trinity. The number confirmed was two hundred ond ten, of whom nine were converts —six Germans and three Americans.—*Cath. Telegraph.*

The Rt. Rev. Bishop Purcell confirmed twenty-eight persons, of whom fourteen were pupils of the Academy, in the convent chapel of the Ursulines on Corpus Christi morning, June 22d.

On Sunday, 25th June, the bishop, assisted by the Rev. Mr. Butler, pastor, and Rev. Messrs. Cheymol, and Patchowski, administered confirmation to fifty-one persons in St. Patrick's church, Fayetteville. And between four and five o'clock, P. M., of the same day, he laid the corner stone of the large and beautiful church to be erected under the invocation of St. Paul, the apostle, on the site lately purchased from Col. Pendleton, at the head of Broadway street, Cincinnati.—*Ibid.*

To the Editor of the U. S. Catholic Magazine.

Visit of the Most Rev. Archbishop to the West.

St. Joseph's, *Perry Co., Ohio.*

Rev. Sir,

The Faithful of this vicinity were highly gratified by a recent visit from the Most Rev. Archbishop of Baltimore, who, on his way to the far west, was kind enough to spend some eight or nine days in our midst. No sooner was it rumored that the illustrious prelate was approaching the town of Somerset, than the citizens of every denomination manifested great anxiety to greet him with a cordial welcome. On entering the town, accompanied by Very Rev. N. D. Young, the Archbishop was met, and escorted to the church of the Most Holy Trinity, by the talented band of Somerset, under the direction of their able leader, Mr. Handwerker. As the venerable prelate approached the church, the young ladies of St. Mary's female academy, clad in purest white, formed in procession before him, two young children strewing his path with beautiful flowers. At the portal of the church, the Archbishop was presented with a neatly arranged bouquet, and addressed in a handsome manner by one of the young ladies. The Most Rev. Prelate appeared greatly moved, and testified in an elegant response to the address, the grateful emotions of a truly paternal heart at the respect and honor shown to religion in his humble person. All then entered the church; the soul stirring strains of the beautiful "Te Deum" burst from the choir, at the conclusion of which the archbishop imparted his solemn benediction and dismissed the audience.

The sisterhood and academy of St. Mary's were next visited by the archbishop, who was greatly pleased to behold the manifest evidences of care and solicitude bestowed, by the good Sisters of St. Dominic, on the religious deportment and mental cultivation of the young ladies of this institution. Towards evening the worthy prelate, accompanied by Very Rev. N. D. Young, proceeded to the convent of St. Joseph's, two miles from Somerset. Here he was received with all that impressive solemnity prescribed, in the Dominican ceremonial, for the reception of illustrious personages. Having been addressed in a beautiful discourse by one of the students, the distinguished prelate expressed the satisfaction it afforded him to see religion in this place in so

flourishing a condition, and, in words of heavenly unction, he exhorted all to continual perseverance in promoting the honor and glory of God.

On the feast of the Most Holy Trinity, the archbishop celebrated pontifically in St. Joseph's church, when two of the brethren, Dominic Noon and Raymond Cleary, received tonsure and minor orders, two others, viz., Albertus Bokel and Vincent Daly were ordained subdeacons, and the Rev. Joseph Ryan was promoted to the holy order of priesthood. The archbishop delivered an eloquent and lucid discourse on the occasion. In the afternoon the most reverend prelate assisted at solemn vespers, and gave the benediction of the blessed sacrament. On Monday following Trinity Sunday, at early mass, the archbishop conferred the holy order of deaconship on Rev. Albertus Bokel and Vincent Daly, and on Tuesday morning the same reverend gentlemen were promoted to the sublime dignity of the priesthood.

On Wednesday the venerable prelate celebrated mass in the beautiful church of St. Patrick's, eight miles from Somerset, lately erected through the indefatigable exertions of Rev. F. O'Brien, the present pastor. On Thursday, the feast of Corpus Christi, he conferred the sacrament of confirmation in the church of the Dominican Sisters, in Somerset, on 14 persons, principally young ladies of the institution, some of whom were converts, and on that day received their first communion from the hands of the archbishop.

The most reverend prelate assisted at last mass in Holy Trinity church, and there, with all that grace and dignity so peculiar to him, delivered one of the most able and eloquent discourses, on the real presence of our divine Redeemer in the sacrament of the eucharist, that had ever been listened to within those walls. In the afternoon the archbishop proceeded on his way to Detroit, being accompanied for some distance by Very Rev. F. Young. Many a fervent prayer, poured forth to the father of lights, besought upon him the guidance of heaven, upon his departure from amongst us.

Long will the name of the Most Rev. Dr. Eccleston be revered by the faithful of this vicinity; never will the Catholics of Perry county forget the meekness and benignity of our good archbishop. May God preserve him many years. AGATHO.

Confirmation.—Seventy-eight persons, chiefly students of the college, were confirmed in St. Xavier church on Sunday morning, July 16—among whom were several converts. In the evening of the same day confirmation was administered in St. Stephen's, Hamilton.—*Cath. Telegraph.*

DIOCESS OF VINCENNES.—St. Augustine's church, Fort Wayne, at the request of the Very Rev. Administrator of the diocess of Vincennes, was visited by the bishop of Cincinnati, on the second Sunday of July. There were one hundred and ninety-four persons confirmed. Among the confirmed were four young Indian girls, of whom two or three are grand-children of the chief Richardville, whose mortal remains are interred near the church, under a splendid monument of white marble, erected by his numerous descendants. The congregation of St. Augustine's is attended by Rev. Messrs. Benoit and Faller, and consists of about 2,500 souls. The Sisters of Providence have an excellent boarding and day school in this town; and there are free schools also established, for children of both sexes. We were surprised and gratified at finding Catholic establishments so complete in this town, which, in this respect, might well serve as a model for the imitation of larger and older cities. A remarkable phenomenon of this place, is the sight of three *bona fide*, undisguised, Catholic crosses, surmounting church edifices. One, of course, on the Catholic church—but also one on the Presbyterian church, whose pastor is the son of *our* Dr. Beecher, the eloquent denouncer of the abortive creed-makers of London—and the third on the church of the Lutherans.

Eighteen of the students of the university of Notre Dame du lac, South Bend, were confirmed by the same prelate, in the chapel of the college congregation, on the 5th of July. The premiums were also distributed by him at the commencement, which was held on the 4th. This institution, under the direction of Rev. Mr. Sorin, superior of the society of St. Joseph, in the United States, is steadily increasing in usefulness and in public estimation. The following sketch of the origin and present condition of the brotherhood, may be interesting.

The brothers of St. Joseph were founded in France in 1821, at Mons, by the saintly priest Rev. Mr. Dujarier, a canon of the cathedral in that city. In 1834, Rev. Mr. Dujarier was

succeeded by the Rev. B. Moreau, who gave the brothers written constitutions, and formed them into a religious community, with the ordinary vows of obedience, chastity, and poverty. They count already in France upwards of 200 members, and 80 establishments; in Algiers 6 members and 4 establishments; in Lower Canada 12 members and 4 establishments; in Indiana 32 members and 7 establishments. Their end is nearly the same as that of the brothers of the Christian Doctrine. They devote themselves chiefly to the instruction of poor children. Besides, they have at Notre Dame du lac, a Manual-Labor school chartered by the legislature of the state, in which are taught by the brothers, the most useful trades—as those of tailor, shoemaker, carpenter, blacksmith, and locksmith,—to young orphans of at least 12 years of age. They intend, as soon as possible, forming in some large city, an establishment of the same kind. Candidates for the order may be received among them from 16 to 35 years of age. Besides teachers and mechanics, common good laborers may also be made useful members in that community. They are directed by the priests of the Holy Cross.

The university of Notre Dame du lac, is so called from a small and beautiful lake belonging to the college property, consisting of 900 acres of land of superior quality. The lake abounds in fish, and immense beds of marl to the depth of 25 feet on its margin, which is burned into lime, and meets a ready sale at 25 cents a bushel, and is used also for manure—affords a resource for the brotherhood, which seems quite providential. On a little island, or highland, approached by a causeway thrown over the lake, stands the noviceship, embosomed in woods. The site, the style of the modest buildings, and the land and water scenery around, recall to mind what one reads of the romantic sanctuaries of the primitive and middle ages.—*Cath. Telegraph.*

Diocess of N. York.—The Rt. Rev. Dr. Hughes has condescended, as we learn from the *Freem. Journal*, to answer the letters of *Kirwan*. Though this notorious adversary of the catholic church is highly honored by the notice taken of him by the bishop, he will be too sadly used up, we think, to set much value on the distinction which he has acquired.

The Freeman's Journal is now under the editorial management of Mr. McMasters. We wish him success in his new career.

Diocess of Albany.—*Laying the Corner Stone.*—We learn from the *Freem. Journal*, that the corner stone of the new cathedral of Albany was recently laid by the Rt. Rev. Dr. McCloskey, assisted by a number of clergymen, and amidst a large concourse of spectators. The Rt. Rev. Bishop Hughes preached on the occasion.

Through the *Cath. Herald* we learn that the corner stone of St. Peter's church, W. Troy, was also recently blessed and laid by the Rt. Rev. Dr. McCloskey. This church is to be erected on the site of one that was destroyed by fire last winter.

Diocess of Philadelphia.—*Ordination.* On Saturday in Ember week, Bishop Kenrick had an ordination in his domestic chapel, and promoted to the holy order of subdeaconship Messrs. John Loughran and Hugh McMahon, students of the theological seminary, and Ambrose Augustin Mullen, O. S. A., and to the holy order of deaconship, Patrick Staunton, O. S. A.

The Archbishop elect of St. Louis, at the request of the bishop of Philadelphia, conferred the holy order of priesthood on Rev. John Loughran, and Hugh McMahon, on Sunday, July 16, in the cathedral of St. John. He also preached on the sacrifice of the mass, and after vespers on the devotion to the Blessed Virgin.—*Cath. Herald.*

Confirmation.—On Trinity Sunday Bishop Kenrick gave confirmation in St. Francis Xavier's church to forty-five persons.

Last Sunday (2d after Pentecost,) the bishop of Philadelphia visited the church of St. Joachim, Frankfort, and confirmed sixty persons.

Diocess of Boston.—On the feast of St. Aloysius, 21st June, the Rt. Rev. bishop of the diocess, administered the sacrament of confirmation at the college of the Holy Cross, to 18 pupils of the institution.—*Catholic Observer.*

On Sunday last June 25th the right reverend bishop administered the sacrament of confirmation in St. John's church, East Cambridge, to 150 persons, of whom 40 were adults.

On Thursday last June 29, the right reverend bishop, administered the sacrament of confirmation in the cathedral of the Holy Cross, to six hundred and ninety-eight persons, of whom about one hundred were adults. On the same day, the great majority of the children who were confirmed, made their first

communion. The ceremony was one of the most imposing we have ever witnessed.

On Sunday, 18th June, feast of the Most Holy Trinity, St. George's church, Saxonville, was solemnly dedicated to Almighty God. The ceremony of the blessing was performed by the right reverend bishop of the diocess. Rev. Messrs. Williams and O'Brien, of the cathedral, assisted as deacons of honor. The mass was sung by Rev. J. Boyce, of Worcester. After the Gospel, Very Rev. Dr. Ryder preached in his most eloquent strain. At the end of the mass the bishop also addressed the congregation, lauding them for what they had already done, and exhorting them to persevere in their efforts for the advancement of religion and in their love for the house of God. Rev. George T. Riordan, pastor of Saxonville, has labored with great energy and great success in the noble work of finishing St. George's church, which is a credit alike to his good taste and his zeal.

On Sunday last, 2d July, the right reverend bishop administered the sacrament of confirmation in St. Patrick's church, Northampton street, to seventy-four persons,—principally youths.—*Ibid.*

Diocess of Pittsburg.—*Religious Profession.*—On Saturday, the feast of St. John the Baptist, Miss Jane Agnes O'Gorman, only daughter of the late David O'Gorman, Esq, of Fermoy, in the county Cork, made her religious profession as a Sister of Mercy, under the name of Sister Mary Aloysius. This solemn ceremony took place in the cathedral, in presence of the Rt. Rev. Dr. O'Connor and several clergymen of the city and neighboring diocesses. The bishop preached on the occasion.—*Pittsburg Catholic.*

On Sunday, 25th ult., Rt. Rev. Dr. O'Connor, accompanied by the Rev. Mr. Devitt of Philadelphia, laid the corner stone of a church at Sharpsburgh, about five miles from this city. A very large concourse attended, and were addressed by the bishop.—*Ibid.*

Another New Church.—Last Sunday afternoon, July 16, the corner stone of St. Michael's church, in Birmingham, was blessed and laid by the bishop. A large concourse of persons attended, and were addressed in English and German. The church will be completed this fall. It will be fifty feet by ninety.—*Ibid.*

Diocess of Detroit.—*Dedication.*—The solemn dedication of the cathedral of Detroit took place on the 29th ult, the festival of the Apostles SS. Peter and Paul, in whose memory it is consecrated to the worship of God. The ceremony commenced at an early hour by a procession of the clergy and people from the church of St. Anne. During that part of the consecration which takes place before the admission of the people, the Very Rev. B. O'Reilly, V. G. of the bishop of Buffalo, delivered a discourse to the congregation outside the church. The Most Rev. the Archbishop of Baltimore performed the ceremony of consecration with that grace and dignity for which he is remarkable. He was assisted therein by the bishops of Buffalo, Cleveland, and the right reverend administrator of the diocess of Detroit. The Most Rev. Dr. Kenrick arrived during the ceremony, immediately before the high mass, at which he and the other bishops assisted in cope and mitre. Immediately after the Gospel the bishop of Buffalo delivered a learned and eloquent discourse, explanatory of the solemn rite of consecration. After mass the bishop and clergy returned in solemn procession to the church of St. Ann. The Most Rev. Dr. Kenrick, of St. Louis, preached at vespers. The new cathedral of Detroit is one of our largest churches, being 160 feet long by 80 feet wide. Its interior is divided into nave and aisles by a double row of columns; and its erection is highly creditable to the zeal of the Right Rev. Dr. Lefevere, the administrator of the diocess, as also to the liberality of the Catholics of his charge.—*Catholic Herald.*

Our Commencements.—All our Catholic institutions of learning have now suspended their classical exercises for the term of vacation, to allow the students an opportunity of relaxing their minds, and recruiting themselves for the continuation of their studies. Our colleges and academies all appear to be in a very flourishing condition, and yield to no educational establishments in the country, in point of effectiveness in cultivating the mind, and, what is far more important, in imparting that moral culture which is the essential part of education, and without which the most profound and varied knowledge would be much more injurious than beneficial to the possessor and to society at large. There is one thing which must strike every attentive observer with peculiar force in reference to our Catholic schools of learning: it is the rapidity with which they spring up from youth to maturity of age. Scarcely is a female

academy opened under the direction of any of our religious orders, or a college commenced under the management of clerical corporations, than these institutions make gigantic strides in the path of usefulness, and take their stand almost at once among the most prosperous establishments in our country, for the diffusion of knowledge and the implanting of virtuous sentiments in the youthful heart. While this is a consoling reflection to the Catholic, it is a blessing to the nation at large, whose happiness and prosperity are intimately connected with the solid training, which it is the object of our literary institutions to impart.

Pleasure Excursions.—These excursions have been very numerous this season in Baltimore, and seem to be no less profitable than agreeable. They have been resorted to, with success, we understand, for a variety of laudable objects. It is a very pleasant mode of contributing one's mite to a good object; the contribution, we think, is returned with usury.

Young Catholics' Friend Society.—The annual pleasure excursion of this society came off on Thursday, July 27th. About 2 o'clock, P. M. the steamboat, containing from five to six hundred persons, left the wharf and proceeded to Annapolis, where most of the party landed, and after visiting the state-house and other parts of the city, retraced their course homewards. In returning a violent thunder-storm arose, which contributed in some degree to mar the enjoyments of the evening, but with this exception, every thing passed off in the most satisfactory manner. The company was very agreeable, and, with the music and refreshments that were introduced, formed one of the most pleasant parties that could be desired for such an occasion. As the company left the boat, about 11 o'clock, and diverged to their homes, we could not but recall with commendation the very praiseworthy object of this excursion, which leads us to hope that it will be continued every year. It is something more than mere relaxation and refreshment of the mind and body, which prompts this tour of pleasure, although this would be a very important end to be attained during the summer heats; the principal object of the society, in this social and festive gathering, is to strengthen the bond of fellowship among the members, that they may continue to work together harmoniously and energetically for the exalted ends which they have in view—such an occasion also cannot fail to produce among the public generally a favorable disposition towards the society, and to secure an effective co-operation for the accomplishment of its very benevolent objects. We wish all success to the Young Catholics' Friend Society, and many returns to its members of the pleasures of July the 27th.

OBITUARY.

Died at St. Louis, Mo., June 29th, Rev. Joseph V. Wiseman, aged about 50 years.

We have to record the sudden, and to us lamentable deaths of Mr. Carey (Brother Paul) and Mr. Ryan (Brother Francis) who were struck by lightning Sunday, July 2d, about five o'clock in the afternoon. They were returning to their residence in Birmingham, after assisting, as usual, in the Sunday school attached to the cathedral, when, "in the twinkling of an eye," they were struck dead. Both these good brothers were accomplished scholars, and devoted, heart and soul, in their work of instructing the Catholic boys of this city. They were the principal teachers in the schools where their loss will be felt for some time. But we mourn for them not as for those without hope. On the day of their death they were on a spiritual retreat, interrupted only by the work of charity, from which they were returning, so that we have every reason to hope that death, though very sudden, found them well prepared. We trust in God they are now enjoying the rewards of good and faithful servants. Another younger member of the institution, who was walking between and close beside them, escaped without receiving the least injury.—*Pittsburg Catholic.*

FOREIGN.

The Jesuits of Naples.

A Letter upon the recent expulsion of the Jesuits from Naples, addressed to Signor G. Lacaita, by the Rev. William Perceval Ward, M. A., of Oriel College, Oxford.

(Continued from our last.)

"Meanwhile, permit a private individual, a foreigner, and a priest of another communion, to relate all that *he* has seen and been able to discover with regard to the Jesuits of Naples.

"But first let me premise, that when I left England, three years ago, I was as prejudiced as the rest of my countrymen against the Jesuits; there were many things in the Roman system which I admired, but the Jesuits I thoroughly detested. I thought every Jesuit

the very incarnation of a lie. I regarded them as exhibiting that character, which an Englishman most especially abhors, and which is expressed in the popular acceptation of the word 'Jesuitical.' But in travelling slowly across Europe I observed four things. First, that their churches were better ordered than any others, and more frequented. Secondly, that they appeared to be the favorite confessors and preachers of the poor. Thirdly, that good men spoke well of them. Fourthly, that bad men spoke ill of them. These four facts, which I had observed as generally as a mere traveller can observe such things, shook my prejudices; and by the time I arrived at Naples I was prepared to entertain the question, whether the extreme hatred to Jesuits might not have arisen in Englishmen from a dread of popery, inasmuch as they were the most zealous propagators of the Roman Catholic faith, as it certainly did appear to me to have arisen in Catholic countries from a dislike or an indifference to all religion. I well remember a gentleman of rank and fortune at Berne, a Protestant, and a most excellent and highly-esteemed man, saying to me at that time—'The cry against the Jesuits in Switzerland is a cry against the *Christian religion* and all order. The enemies of Christianity and of order know that so long as the Jesuit schools exist in the Catholic cantons they cannot revolutionize Switzerland; it is a time when every man must choose his side for or against Christianity and social order; and I, although a Protestant, have taken part with the Jesuits, being well assured that it is the side of religion and true freedom.' These were the words of a well-informed Swiss gentleman three years ago, and have they not been verified? Has not religion been insulted both in the persons of the Protestant ministers of Vaud and of the priests and churches of Friburg, and Lucerne, and the Valais? Is not the whole social order of Switzerland decomposed, and all real liberty banished under the iron rule of a tyrant majority.

"Well, sir, I arrived in Naples very much interested in the question of the Jesuits, and fully prepared to hear, read, and observe all I could, both for and against them. It so happened that the very first ecclesiastic to whom I was introduced was a Jesuit. He spoke English perfectly, and undertook to teach me Italian; unluckily for my Italian, for we totally forgot that, in our theological discussions; but it gave me an opportunity of seeing a great deal of their system and habits of life. I was at the college three or four times a week at all hours, both with and without an appointment. I used to walk in as freely as I should into any college of Oxford or Cambridge, go straight to my friend's room, and if he did not answer to my knock, I used to walk in, and sit down, or walk about the corridors, till he came, or till I was tired of waiting. I mention this to disprove the common accusation of secresy; nothing, indeed, could be more open or easy of access than the interior of that college. Now, what did I observe in these frequent visits at all hours from morning to evening? *Invariably* the same thing; order and industry in all; a quiet and tranquillity which would be remarkable anywhere, but at Naples most especially refreshing. As you passed along the corridors, through many a half-open door you saw a padre hard at work in his little room, or met others passing quickly along to their different avocations. And what are those avocations? Ask in the prisons and the hospitals; ask of the poor; inquire of the deaf and dumb; look into the confessionals of their church; and the pulpits of that and many others; go and examine their schools. Alas! this cannot now be done, but I will speak of what is past. I can never forget the first day I went over those schools; it was the hour of recreation, and the younger boys were at full play. The moment our party appeared their faces brightened, and they came running up to the superior and the other Jesuits who were with us in the most affectionate and confiding manner, kissing their hands, clinging to their cloaks, and each trying to get the kind look turned to himself; the same affectionate and respectful confidence was shown by the elder boys, when we went to the terrace, where they were walking. It would have been impossible for any father to have been more lovingly greeted than were those spiritual fathers by all the boys, both young and old, entrusted to their care. In one room were two young Abyssinians, who had been redeemed from slavery; they were then just come, and as wild and frightened as mountain hares. The other day I saw them again, and they showed the same confidence and love as the Italian boys. These of whom I have spoken were the pensionaires, and, as you know, the sons, for the most part, of the nobility.

"But besides these the Jesuits had public schools, where fifteen hundred boys of the middle class were taught every day gratis, and even sometimes the poorer scholars were fed.

"Now, as to the sort of education they gave, I last year took one of our very best English scholars, who was for a short time at Naples, over these schools. He examined some of the boys both in Greek and Latin, in Greek especially, and he afterwards told me that they would have done credit to any of our English public schools. Again, what was their system of discipline with these day boys? Corporal punishment *never;* and I have been present when the words, '*Ma figlio mio,*' spoken in a tone of gentle expostulation, have been sufficient to cover a boy with sorrow and confusion for a fault. Such, indeed, will be found to be their system all over the world—a system of industry and discipline maintained and enforced by love. I appeal to all those who have been educated by them in this or in any other country of Europe whether this is not so. They are accused of following this system in order to alienate the affections of boys from their parents. Parents who have had children under their care for many years declare that they have been returned to them most affectionate and respectful. I appeal, too, to parents to say if this is not so. Driven from these two points, their enemies accuse them of having an eye to future advantage in thus winning the affections of the young nobility; but they are as kind to the poor day-boy as to the rich pensionaire; they equally win the affections of the young Abyssinian as of the heir of an ancient title.

"Again, with regard to the young men who have been educated by them, what position in society are they found to take generally after their education is completed? This is a question which of course I cannot answer from personal observation. I have been told, however, that they are the best Greek and Latin scholars you have, but that the philosophy they have learned is antiquated and unsuited for the present day. This is precisely the popular accusation brought against our own University of Oxford; and yet the men of that University afterwards take the lead in all public affairs. I could give you a list of our greatest men who at the age of twenty-one were nothing more than good scholars (limiting that term to classical literature), and having learned no other human philosophy than that of Aristotle and Plato. If, therefore, this system of education be a fault of the Jesuits, it is one which they share in common with one of the most celebrated universities in the world. But I must not enter into this wide question.

"For the last two years my friend has not been in the college, but in that part of the establishment properly called '*Il Gesu,*' and which is the ecclesiastical department. I have therefore seen how matters are conducted there also, and I must bear testimony to the same order and industry, the same simplicity of life, the same openness and facility of access at all hours which I have described as characterising the college. Indeed, last winter I was in the constant habit of going with one or two other English friends to spend an hour or two of the evening in theological and other discussions with Padre Costa. We never made an appointment, but took our chance of finding him; and we can all of us assert most strongly that we not only never saw anything to excite suspicion, but that everything we did see or hear was of such a nature as to preclude the *possibility* of harboring any. I do not wish to give any offence when I say that these evenings were by very far the most *intellectually*, as well as religiously or theologically, interesting of any that I have ever spent in Naples. Indeed, I must say that it was their very great intellectual superiority which made me seek the society of the Jesuits at Naples. I always felt with them in one sense the full force of Dr. Johnson's definition of a Jesuit, 'Any one cleverer than yourself.'

"I have often taken parties of English friends over the whole establishment, who have been astonished and delighted with all they saw and heard; and have said afterwards, that the Jesuits were the only people, who seemed to be doing anything towards the education of youth upon anything like a system in Naples. I have also often taken English Protestants to their church, who could hardly believe they heard aright, as the soundest and most glorious Gospel truths were enunciated with all the eloquence and fervor, for which those good fathers are so remarkable; and who have also been quite startled by the first response of that five thousand in prayer. I have heard religious services in all countries of Europe, but I have never heard any of such power to move and raise the soul, as the litany

in the Jesuits' church of Naples; the fulness and the earnestness of the *one* voice of that congregation, the voice of thousands, and yet one it would seem in heart, and one almost in sound; it is impossible to forget it. Oh! that all the accusers of those holy fathers had but learnt to kneel in their church and swell that heavenward ascending incense of humble prayer '*Agnus Dei, qui tollis peccata mundi, miserere nobis, Domine.*' God grant them all to learn it even yet.

"The Jesuits are accused of bigotry. I declare that I have found without any comparison far, very far less bigotry and prejudice among Roman Catholics generally, and Jesuits in particular, than among Protestants. In comparing Jesuits with other religious orders of the Roman church, it should also be borne in mind, that they were the only order who, from the first, opposed the institution of the *Inquisition;* while the Dominicans were its great supporters.

"I now come to another point; the Jesuits are accused of besieging the deathbed of their rich penitents with requests for a legacy to the order. Rich persons, who have confessed to them, and received the last sacraments from them, but who have afterwards recovered, have declared, that money has not been once named by them. I appeal to any, who have been thus circumstanced, to say if this was not so. But if the Jesuits have received legacies, who will undertake to prove that they were not the free offerings of a grateful heart? Do other religious institutions never receive legacies?

"How else were the old universities founded? Other religious orders are as rich as the Jesuits, and richer; and others are mendicants, who live, and live well, by daily alms; secular priests again live of the altar; that is, they are either endowed as parochial clergy, or, if unattached, receive money for saying mass and performing other priestly functions. But the Jesuit is bound by his rule to perform all these *gratis;* he says mass, he administers the sacraments to the whole and the sick, he preaches, he confesses, he visits the prisons and the hospitals, many of which in this city were under their especial care, he teaches youth in the manner I have described, and all for *nothing;* he neither may, nor does receive any gratuity. But how, in the name of common sense, can men do this without eating, and being clothed? and how can they eat and be clothed without money? and if they do not receive *fees*, how can they get money except from their government, or from annual subscriptions, or from endowments? and of these three modes, is not that of endowments the most ancient and the most approved? Is it not that, which makes our own institutions in England, both ecclesiastical, collegiate, and municipal so stable and efficient? But what more natural way of making endowments than by legacies? How else have all great religious and charitable institutions been formed? Make what mortmain acts you like, and I think there always ought to be such acts, and those sufficiently stringent not only to preserve a deathbed from any priestly importunities, but also to take away all temptations to make them, or suspicion of their having been made, as also to guard the interests of legitimate heirs; but do not complain of any one religious institution receiving legacies lawfully made, when all do it; except the mendicant orders. After all, however, were the Jesuits of Naples so rich as they are supposed to have been? I hope an official statement of their wealth will be made public; meanwhile I will state on the authority of one of themselves, that (whatever their whole income might have been), they had but fourteen ducats a month left for the food and clothing of each Jesuit after they had provided for the support of their schools, the immense building in which they lived, their great church with all its splendid and costly ceremonies, and their daily charities; I repeat it, their daily charities, for large as they were, they are comparatively unknown, and even I have heard it asserted did not exist; but I have seen with my own eyes, day after day, at twelve o'clock, the porter come down with baskets of bread to distribute to the poor who were waiting there; many *rotoli* of bread were thus given daily, besides other food, and clothes and money; and they rarely visited the prisons without carrying some small alms in their hands to the poor prisoners, because, as they have themselves told me, they found their spiritual exhortations were not heeded, till they had done something to relieve the bodily wants. These were some of their many charities at Naples. Again, at Sorrento, the poor themselves there have told me of their kindness to them; and not to the poor of the lower orders only, but I was told by a gentleman of that place, to poor nobility also. This gentleman, himself a person of

rank and fortune, and very justly of great consideration in every way, told me that he *knew* many decayed noble families who were wholly supported by them, and that in so delicate a manner, that there were very few who knew any thing of it. All these expenses, which I have mentioned, left for the food and clothing of each Jesuit fourteen ducats a month, the pay of an English peasant; and from what I have myself observed during the last three years, I am convinced that they did not spend more than that sum upon themselves, whether they had it or not; in fact, the inmates of an English almshouse do not live more plainly than did those reverend fathers, who are many of them members of families in easy circumstances, and all of them men who could have commanded affluence by their own talents and industry in any profession they might have chosen. I am almost ashamed, even as their self-elected advocate, to dwell further on this subject. I know it will be disagreeable to them, but they must pardon me, for they know nothing of the monstrous accusations brought against them, which, absurd even as they are, still find ready believers. I have heard them accused of affecting outward asceticism, while behind the scenes they live most sensual lives. Now, where are the two or three witnesses out of whose mouths such an accusation can be proved? In the first place, they do not profess asceticism; their order is not an ascetic order; they are bound by their rules to keep their bodies in full vigor, as the soldiers of the church, to be ready for any service at a moment's warning; austere lives doubtless they do lead; but covert sensualism! really the accusation is so stupid an one, that I have hardly patience to answer it. How can sensualists be at the head of the intellect of Europe? It is a moral impossibility; it will not stand even with the other accusations of dark and deep political plots, much less will it stand with the fact of indisputable talent, learning industry, powers of preaching, powers of writing, readiness in all emergencies, calm courage, and all the other high moral and intellectual qualities, which no one denies them, except some, perhaps, who really must pardon my not trying to answer them; and yet, I will; perhaps even they might understand a *physical* difficulty; let me ask them to look at the first number of Jesuits they meet, and to consider by what process so many men can contrive to keep their bodies so spare, and the eye so clear and bright, if they pass the night in revelry or sensuality of any kind, because the day is certainly not so passed by them. But really I must beg pardon of the reverend fathers for writing thus, and I must beg your pardon also, my dear sir, though you know better than they do, how necessary it is to notice things so contemptible.

(*To be continued.*)

Italy.—The union of Lombardy and the province of Padua, Vicenza, Treviso, and Rovigo with Sardinia was voted at Turin on the 28th. A constituent assembly will be convoked to form the basis of a new constitutional monarchy with the dynasty of Savoy at its head; the Salic law is adopted.—*Tablet.*

Rome.—The *Contemporaneo* of Rome, of the 20th, states that the upper chamber at Rome has, in conformity with the lower one, adopted the resolution to continue the war. Corps of volunteers are forming in every part of the Roman states and Tuscany, and a new body set out from Florence on the 21st, after having been reviewed by the grand duke. The president of the supreme Roman council, Monsignor Muzzarelli, has resigned that post. The Roman chambers have decreed a levy of 20,000 men, and a war tax of two millions of scudi (£400,000).—*Ibid.*

The Two Sicilies.—At Naples, on the 27th of June, all was quiet; but there was a general feeling that it would not long continue so. A great number of the most respectable families were leaving the city. The king never showed himself in public. The forts which command Naples still had the same hostile attitude. The insurrection in Calabria still continues, kept, however, in check by the royal forces. On the coast of Paola, in spite of the armistice, five hundred condemned Sicilians were disembarked, and others, by tens, landed on the coast of the Faro, between Reggio and Palma.—*Ibid.*

France.—After the frightful scenes of civil strife and bloodshed recently enacted in Paris the city is comparatively quiet, though well grounded fears are entertained of a disposition, on the part of the disaffected, to re-attempt the destruction of the government. The most energetic measures are adopted by the executive. The principal subject before the national assembly is the *projet* of a constitution, presented by the committee. The *Univers* pronounces it, what it really is, the destruction of

all liberty in France, centralizing the powers of government, and placing all the establishments of education and instruction, of every kind, under the supervision of the state. It is to be hoped that these odious features of the constitution will be changed; otherwise the French republic would become a worse despotism than the monarchy of Louis Philippe.

The funeral of the archbishop of Paris took place on the 7th July.

The spoliation of the railway companies, and the monopoly of the fire insurances are abandoned.

The Project of the Constitution.—On Wednesday, three bureaux, the fourth, fifth, and sixth, commenced the discussion on the text of the constitution. The first chapter which speaks of the sovereignty of the people was approved of without opposition. Chapter two, on the legislative power, was discussed at great length, and M. C. Dupin, Belhard, Bonjean, Lausedat, Roux, and Lavergue spoke in favor of the system of two chambers, founding their opinions on the examples of England, the United States, and of France herself. M. Pagès (de l'Ariege) strongly opposed that view of the question. He insisted that universal suffrage had destroyed in France the aristocracy, and consequently the system of the two chambers. M. Edgard Quinet spoke in the same sense. M. Montalembert strongly supported the opinion that two chambers were absolutely necessary. He spoke to the following intent: "He had, he said, at first hesitated to speak on this point, having been all his political life a member of a chamber similar to that which it was now attempted to proscribe. But, continued he, my conscience obliges me to declare that on this point depends, in my opinion, not only the whole constitution, but all the future prospects of the republic. In fact, do you want the republic to disappear some day in a tempest, leaving behind nothing but confusion and ruin? If so, condemn it to only one chamber. Do you wish, on the contrary, that it shall last, that it shall become the definitive form of French society, that it be identified with the order and prosperity of the country? In that case, give it two chambers—or, in other words, impose a check on political power, which would tend to become unlimited, and to abuse its force. The political power, which is omething superior to the legislative, executive, and judicial powers, will naturally, as was the case under the constitutional monarchy, concentrate itself in the popular assembly. But if nothing exists to keep it within bounds, reactions and collisions will ensue, and at last public opinion, tired out or in revolt, will fling itself into the arms of the executive power, however limited might be the part assigned to this latter in the draft of the constitution. The question is not to establish an aristocratic chamber; the matter is to create another wheel, necessary to the proper action of the political machinery—to have two great public functions independent one of the other, not as to their origin, but as to their exercise. In a democratic republic universal suffrage ought to be the source of all the powers; but that suffrage can be pronounced in different ways, and give separate results as to the age and duration of the mandate of the representatives. At all events the difficulty would not consist in making sufficient distinctions between the two chambers, as it would be easy to discuss and modify each as might seem fit. The honorable representative next observed that experience was still more conclusive than theory in favor of the two chambers, and he declared that no republic or democracy, either in ancient or modern times, had lasted without having a moderating asssembly by the side of the popular one. He referred, in particular, to the example of the United States, which, at first, being governed by a single assembly, soon perceived that their prosperity and duration demanded the creation of two legislative bodies. In consequence, there was to be seen there not only the senate of the United States, which might be regarded as the fruit of the federal principle, which does not exist in France, but still more, the senates of the thirty republics which compose the confederation. These thirty states, all unitary like France, all democratic, and in which there had never appeared the slightest germ of a political patrician feeling, differed amongst themselves by their particular constitutions; but all these constitutions, without a single exception, proclaim the necessity of two chambers. France could not, without an inexcusable temerity, quit the path in which all the republics noted for character and glory had constantly proceeded. M. de Montalembert terminated by quoting part of the report of Boissy d'Anglas to the convention, in which, when presenting the constitution of 1795, that gentleman had

demonstrated that there could not be any stable constitution or political habits with a single chamber." The preamble containing the declaration of rights had only been admitted as a whole by very small majorities, and even where admitted, the articles composing it have been seriously modified. M. Cormenin, himself the author of the preamble, has seen it necessary to propose the withdrawal of the unqualified acknowledgment of the right of labor and instruction. It is evident that the entire project will undergo serious modifications.

In some of the bureaux the discussion was commenced on the separation of powers. One of them, on the motion of the Count de Montalembert, adopted as a resolution that "The separation of powers was an essential condition of the government of the republic."

The socialists have split on the question of the constitution. M. Pierre Leroux gave it as his opinion that the constitution of three states (*pouvoirs*) was necessary in order to escape the despotism of members. M. Quinet, on the other hand, contended in favor of a single chamber as necessary for the centralization of the democratic power, which is to replace that of the monarchical power.—*Ibid.*

The Prisoners.—M. Cormenin, one of the vice presidents of the national assembly, who was commissioned by General Cavaignac to visit the prisons and the hospitals, has already furnished several reports on the state of the prisoners and of the wounded.—*Ibid.*

The Sisters of Charity.—We have always felt a sentiment of veneration for *Sœurs de Charité*, who, laying aside the timidity and weakness of their sex, appear wherever there is danger. On the 25th ult. a captain of the garde mobile being made prisoner by the insurgents was taken to the court-yard of the Sœurs de Charité of the 12th arrondissement. He was about to be shot, when the superior placed herself resolutely before the musket. "Stop," said she; "this is the house of God! A crime would sully it; the death of this man would bring you ill-luck!" "You are right, sister; you have been always good for us, and we would not like to cause you any annoyance; we shall carry the prisoner out and shoot him in the street." "No, my friends, this man belongs to me; he must not leave this place. In the name of the services which we have rendered you, in the name of your wives and children, I claim him. Let him be kept prisoner!" For two hours she contended against the madmen, whom she could not convince, preventing the crime by her presence, when a sharp fire of musketry came to her aid. She took advantage of the trouble and hesitation of the moment to push the prisoner into the pharmacie, the door of which she closed, and having disguised him, succeeded in enabling him to effect his escape. Returning amongst them a few minutes after, "Let us give thanks to God," she said, "who has saved the prisoner." In another place an insurgent, half drunk, meeting with one of the sisters going to carry aid to the wounded, placed his bayonet, with threats, against her bosom. The sister, without showing any agitation, said, "Do you think I fear a bayonet? I only fear God!" and continuing her way, she went to lend assistance to a dying man. We did not ask the names of these two sisters. For God, they are two angels; for us, they are two Sisters of Charity.—*Le Bien Public*—Quoted by the *Tablet.*

Monseigneur Sibour, bishop of Digne, has been nominated archbishop of Paris. This prelate was born at St. Paul Trois Chateaux, in the department of the Drome, on the 4th of April, 1792. He was elevated to the episcopacy on the 30th of September, 1830, and was consecrated on the 24th February following. He was a canon of Nimes, and he enjoys the reputation of being a distinguished preacher. He has composed, amongst other work, a treatise on diocesan institutions; placed in conformity with the civil and political institutions of modern times.

ENGLAND.—*The opening of St. George's Catholic church.*—This noble church, the fruit of the untiring and almost unaided energies and devotion of the Rev. Dr. Doyle, and designed throughout by Mr. Pugin, was opened on Thursday, by the celebration of a pontifical high mass. Since the reformation, so large an assemblage of the hierarchy of the church has not been seen in England. There were present the bishops of Liège, Trêves, Luxembourg, and Tournay, all the English Catholic prelates,—with the exception of Dr. Walsh (whose ill-health kept him at home) and Dr. Ullathorne (who is at Rome),—also Dr. Gillis of Edinburgh, Dr. Brown of Elphin, Dr. Davis of Maitland, and Dr. Morris of Troy.

In addition to these, between 200 and 300 of the clergy assisted at the function, with representatives of all the religious orders now in

England, besides a large proportion of the most distinguished lay-members of the church. Such a glorious scene as was afforded by the long aisles of St. George's, as the vast procession moved along, and by the thronged and brilliant sanctuary during the celebration of the holy mysteries, has indeed not greeted the eye of this country for 300 years.

The mass was sung and the sermon preached by the Right Reverend Dr. Wiseman.

IRELAND.—The evictions in this unfortunate country continue on the grandest scale of injustice and inhumanity, while the government is doing all in its power to prevent the people from obtaining their rights as men and as subjects of the British crown. The aim of the government in England seems to be, to increase the burthens which oppress the Irish nation, instead of keeping pace with the progress of political reform which the necessities of the times so loudly call for. Further arrests have been made for sedition and felony; among them, Mr. Doheny, Duffy, Martin and Meagher. The club organization, however. continues with great activity and efficiency, There has been a complete split between the old and young Ireland parties. The repealers with Mr. Jno. O'Connell at their head, have protested openly against the measures adopted by the confederates, and advocate only constitutional means of obtaining a redress of grievances.

RUSSIA.—*The Cholera.*—Letters from St. Petersburg announce the appearance of cholera in that capital. The *Police Gazette* of the 24th ult. officially proclaims the fact, and states that six hospitals were open for cholera patients, and that others would be opened. Moscow was also ravaged by that dreadful scourge: 222 cases occurred on the 11th and 12th, 122 of which proved fatal; and twenty governments in the south of Russia were visited by that deadly pestilence, which had disappeared since the political tempest of 1848, but now seems to be about to add its horrors to those aroused on every side by the passions of mankind.—*Tablet.*

YOUNG CATHOLICS' FRIEND SOCIETY.—At a meeting held 4th June, James Kernan, Wm. K. Black, Lewis L. Long, Daniel Mullen and Michael Jenkins, were unanimously elected members of the association.

At a meeting of the Young Catholics' Friend Society held July 2, 1848. The following gentlemen were unanimously elected members, Doctor J. Byrne, U. S. A., John Gloninger, John Callan, Joseph Moretto, John J. Tenain, Charles Quinlan, and James. B. Read.

TO CORRESPONDENTS AND READERS.—We have received a poetical piece entitled *Orate Fratres*, which will appear next month. Also a musical composition adapted to the words of the hymn *O Salutaris Hostia*, for which the author will accept our thanks. The *Sonnet*, from an anonymous writer in Washington, we must decline.

We invite the particular attention of our readers to the first article in this number of the Magazine, which was translated from the Spanish, and communicated by a lady of eminent abilities, holding a distinguished rank in the literary world. We hope to be favored with other articles from her gifted pen.

LITERARY NOTICES.

Dunigan's Popular Library of Instruction and Amusement, No. 3. *Anselmo. From the German of Schmid.* N. York: Dunigan & Brother. Baltimore: John Murphy.

This is an admirable story, full of entertainment and instruction.

Portrait of Pius IX. Philadelphia.

The Portrait of Pius IX, in mezzotint, by Mr. Tucker, surpasses all others that we have seen. It is on a large sheet, very finely executed, and gives to the distinguished pontiff a physiognomy which accords well with those portraits which are represented to be the most correct, exhibiting an expression of intellect and benignity with that tinge of dejection which is said to be observable in his features.

Williams on the Government of the United States. The plan of the American Union and the structure of its Government explained and defended. By Jas. A. Williams. Baltimore: Printed by Sherwood & Co., N. W. corner of Gay and Market sts. pp. 168.

We have read this work with much interest and think it eminently adapted to the wants of such of our merchants, mechanics and professional men, as have not time to devote to a more profound study of the principles and motives that led to the adoption of the Constitution of the United States. The work shows these things in brief and also explains the reasons and meanings of the different articles of that instrument. There are some doctrines put forth by the author to which we cannot subscribe, because they savor too much of the school of southern abstractionists: but even in this particular we find his views much more enlarged and liberal than we had a right to expect from one educated in the region of strict constructionists. Our space will not allow us to point out any particular items of dissent from the author at this time, and we think moreover that as such matters are better suited for political journals we may as well leave them to their management and care altogether.